

The LUTHERAN



"WELCOME HOME" — Misses Stirewalt, Rohlf's and Sullivan
Greeted by President Trexler

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Gripsholm's Lutheran Missionaries

First Women From China Mission Among Repatriates

THE Prince George Hotel, New York City, on December 1 and 2, was the scene of never-to-be-forgotten meetings of families and friends. This lobby for two days was a sort of substitute pier for passengers disembarking from the *Gripsholm*. No persons other than the passengers were allowed on the dock at Jersey City where the Swedish vessel bringing repatriates from the Orient landed early on the morning of December 1, but this restriction only delayed the joys of reunions of families, friends and representatives of the Board of Foreign Missions.

The Foreign Missions Conference of North America established headquarters in the lobby of the Prince George Hotel, to which all the missionaries in the group of passengers were directed by the Red Cross agents who assisted the passengers as they disembarked. All representatives of boards of foreign missions and relatives and friends of missionaries benefitted.

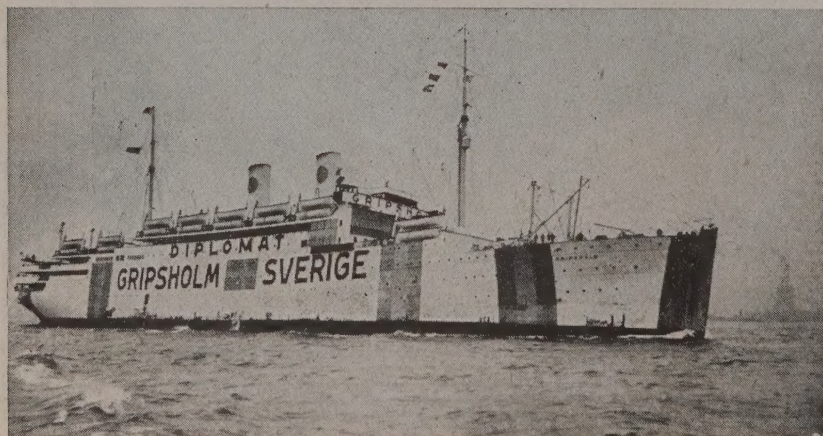
From early morning mothers and children who had been separated from husbands and fathers for two or three years kept watching the revolving doors of the entrance to the hotel. When in the middle of the afternoon the first of the long-awaited passengers began to arrive, excitement ran high. Children danced gleefully. Some went to the street when a taxie arrived or when a Red Cross station-wagon stopped, to get the first glimpse of those who would step out. Shouts of joy arose from unexpected sections of the lobby as faces became visible. Sometimes one man or woman alone was the center of attraction to be welcomed by a waiting family; sometimes it was an entire family group to be welcomed. They continued to come in smaller or larger groups all through the day. At midnight a message from the dock reported all procedures stopped for the night, with about 300 of the 1,236 passengers still to be cleared. These came ashore the following morning.

In spite of long absences from home and from normal living conditions, every face was radiant with joy and gratitude for a safe voyage and for the courtesies given them by the Government and the Red Cross.

"The committee appointed by the Board of Foreign Missions to welcome our incoming missionaries were Dr. Samuel Trexler, president; Mr. S. F. Telleen, Mr. John C. Korn, Dr. M. Edwin Thomas, Mrs. O. A. Sardeson, Miss Emily Knemeyer, and Miss Nona M. Diehl. These together with other interested friends of the missionaries and members of their families made up the group that had luncheon together in the Prince George Hotel at noon on December 2. (See page 15.)

"The safe arrival in America of these five women missionaries brings home all the American missionaries on the staff in our China Mission with the exception of the Rev. and Mrs. Charles Reinbrecht and their two daughters."

(Continued on page 15)



"The Gripsholm" in New York Harbor—the Ship That Brought Hundreds of Repatriated Americans Home from China

U. L. C. A. ARRIVALS

[Delayed disembarking prevented photographing Miss Reich and Miss Moody. Ed.]

Lydia Reich, R.N., who has served in China for sixteen years. The organizer and superintendent of our Tsingtao Hospital, she has served there continuously. Her stay in China has been extended from time to time so that she has been there for eight years. Her training and professional experience were in Milwaukee, her home city, and in Chicago. Her present home is in Riverside, Ill. Her support has been provided by Epiphany Church, Milwaukee.

Erva Moody, in service for eighteen years, was here for her last furlough five years ago. Miss Moody, a graduate of Carthage College, with her Master's Degree from the University of Illinois, was a teacher of experience before going to China. She studied also at the Biblical Seminary in New York. She has been in charge of the Bible Training School of Tsingtao. Her home is in Fillmore, Ill. Her home synodical society—Illinois—takes pride in providing her salary.

From North Carolina, and a graduate of Lenoir Rhyne College, **Miss M. Clara Sullivan**, has served in our mission for fourteen years. Her last stay there has been for seven years. She has been in charge of evangelistic work in the Tsimo district and in charge of the Middle School there. North Carolina women provide her support.

Mae Rohlf, R.N., from Davenport, Iowa, is the second nurse who has been serving in our mission. Associated with Miss Reich in the work at Tsingtao and in the teaching of nurses, she has been conducting a dispensary at Tsimo also. Her recent stay in China has been five years. The West Pennsylvania Conference of the Central Pennsylvania Synod claim her as their special friend and provide for her salary.

The youngest and newest of our missionary group is **Miss Catharine Stirewalt**, who was serving her first term and who was in China for four years. The daughter of Dr. and Mrs. M. L. Stirewalt of Columbia, S. C., she is a graduate of Carthage College with an M.A. degree from New York University. After studying the language, she was associated with our work in Tsimo.

The LUTHERAN

Official Journal of the United
Lutheran Church in America

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THE FAR-AWAY LOOK

A DEGREE of romantic regard attaches to those whose field of study is the skies. Even in pre-scientific days when watchers were without the aid of telescopes, they had learned the courses of the stars, and had connected their observations with earthly occurrences.

It must be agreed that for several centuries the declarations of the church greatly handicapped the progress of scientific discoveries. Theology, the "queen of Sciences," taught that the earth is the center about which the sun and stars revolved and held dissent to be a major heresy.

Such century-old conclusions by the Roman Catholic scholars did not easily yield to dissenting arguments. The first generation of Protestant learned men were similarly agreed to the Ptolemaic theory, although the Copernicus whose name identifies the theory now accepted by scientists, was a contemporary of Luther. Kepler of Prague confirmed with evidence the claims of the new theory, the present one. His proofs were reached by searching the heavens rather than the Scriptures.

Unfortunately, a narrowing of the realm of vision by scientists has led them to deny the reality of spiritual phenomena because they cannot deal with them by material instruments and standards of research. Now, however, it is believed by many that one by-product of the present war is a new appreciation of spiritual entities, their relation to each other and ultimately to man's discernment of the will of God in the realms of morals and faith. And such is a probable conclusion. Men are looking beyond the material horizon and God is reflected to them by means of their gifts of spiritual discernment.

THE CHURCH IN THE NEWS

By G. Elson Ruff

"Pop" to the bluejackets

AFTER many years of distinguished service in the ministry, Dr. George J. Gongaware has learned a new trade. He has been serving as a vol-



unteer clerk at the candy and tobacco counter in "Ship's Service" at the Charleston Navy Yard.

Dr. Gongaware, well past his three score years and ten, retired last year as pastor of St. John's Lutheran Church, Charleston, S. C. But he is still definitely in full-time service of humanity—giving his energy now to the service men. They have learned to call him "Pop" at his new stand, where he put in 225 working days during the year.

Most recently Dr. Gongaware has enlisted as one of the Service Center pastors in Charleston.

Paper supply

THE paper required for publishing Christian literature for the Protestant churches of America totals about 25,000 tons a year, estimates J. G. Youngquist of the Augustana Book Concern. This is less than 1 per cent of all print paper production. One secular weekly magazine in the United States alone uses 92,787 tons a year.

Along with other publishers, the churches face a 15 per cent cut in their paper supply on January 1. This is to be added to the 10 per cent cut at the beginning of 1943.

Paper is definitely scarce. The supply of pulpwood for the first six months of 1943 in the United States was 24 per cent less than in the same period of the previous year. It is quite possible that paper supplies may fall to half the pre-war amounts.

An effort to give churches a preferred rating has been made by WPB in its recent "Group Classification Guide," in which paper manufacturers are instructed to allot their output to publishers according to the

purpose for which the paper will be used. "Church activities" are put in Group 3, as a sub-sub-head under the sub-head "Health and Welfare."

Roadside ministry

THE 1,500-mile highway to Alaska is a new mission field. Permission to clergymen to minister to the large construction crews working along the highway was granted in August of this year.

The Rev. G. O. Evenson was among those who gained this permission. As a home missionary of the Norwegian Lutheran Church, he has made one long trip up and down the road.

He held two services a day, in the evening for workers on the day shift and in the morning for the night shift. A large number of men received his ministry gratefully, he reports. Pastor Evenson has now returned to his school work in Saskatchewan. A Missouri Synod pastor has taken up the work, and will continue as long as the highway is under construction.

Last man from Leipzig

THE last student in training at the Leipzig Mission Society has been called for service in the German army, according to the annual report of the Society.

The century-old Society, one of the greatest missionary organizations of the world, is not discouraged. According to the report received via Stockholm by *Religious News Service*, officials declare that they "are convinced that the war cannot destroy the mission effort. We are confident that we can continue to serve God and are awaiting His guidance."

Radio response

PEOPLE listen to the religious programs on the radio, according to figures gathered by the National Broadcasting Company. There were 183,443 letters about these programs received in the year ending in September.

Copies of sermons and talks were

requested in most of the letters. "It is not only significant that these figures tell how many listeners wrote to express their appreciation of our religious programs," states Dr. James R. Angell, NBC public service counselor. "Even more impressive is the demand for sermons delivered on the air."

"It indicates that a great number of people draw lasting spiritual benefit from reading over and over again the messages that come to them. . . . Listeners become familiar with individual speakers . . . and a steady audience is maintained for outstanding spokesmen of religion."

Home again

WHEN 600 American missionaries got back to America on December 1, aboard the *M. S. Gripsholm*, following their long detention by Japan, most of them were already planning where next to go to work.

Fifty-three returning Methodist missionaries are to get a year's furlough. Then they will scatter out for various posts of duty. Presbyterian missionaries will take three months of leisure before being assigned to speaking tours and mission promotion.

The Maryknoll fathers, among the Roman Catholic missionaries, are to be transferred to South America. Other Romanists will engage in parish work, teaching, and lecturing, until they can return to the Orient.

The crowd gathered at the New York pier to greet the incoming ship, which included 366 Protestant missionaries among the 1,236 passengers, was one of the largest welcoming committees assembled at the harbor in many years. As the ship came by the Statue of Liberty, the voices of the passengers could be clearly heard across the water. They were singing, "God Bless America."

In the coming Epiphany Season the Board of Foreign Missions will use pages of *THE LUTHERAN* to indicate missioning in South America, especially in Argentina and British Guiana. Ed.

IN THE WORLD'S EYE

By Julius F. Seebach

The Reason for the stubborn insistence upon drafting fathers for the armed forces rests more upon the need of replacements than on any ambitious military enlargement. Since December 7, 1941, the Army has discharged 550,000 enlisted men and the Navy 124,000. These include 200,000 who were over thirty-eight years old; those from the Navy were chiefly for disabilities. At present the Navy is averaging more than 9,000 discharges a month, and the Army needs 75,000 new draftees monthly just to keep even. This puts a year's replacements at about 1,200,000. Counting the 900,000 additional needed to fill out the present Army-Navy plan of expansion, means that 2,100,000 new draftees will be needed for next year. Estimating there will be 850,000 eighteen-year-olds available next year, still leaves 1,250,000 to be drawn from the father class, unless a sudden and final collapse should come in European warfare. For the benefit of the inquiring, the reasons for so many discharges rests least upon those killed or wounded in battle. The bulk of the discharged come from those incapacitated by the intensive and severe camp training; from diseases or organic ailments which develop during training; and from the unusually large number who prove to be mentally unstable. The last does not mean that their minds are affected, but that they cannot stand up under the mental strain imposed by the hardships of war, or the period of violent training. By the way, those over thirty-eight years old now in the service are no longer discharged on age.

A Writer in the British weekly, *New Statesman and Nation*, recently grew lyrical over the beauties of central London uncovered by the blitzing of that city. Though recognizing that much that was "irreplaceably lovely" had been destroyed, he rejoiced that "St. Paul's stands out as St. Peter's does in Rome . . . to great advantage from distant open

spaces. . . . Many hideous buildings make respectable ruins . . . purple willow herb grows luxuriantly from the rubble . . . bracken is sprouting out of sandbags." Innumerable lakes, made from bomb-pits, as a safeguard against fire, furnish an attraction for wild ducks that have grown tame in their strange surroundings. All told, these give "a sense of space and air in London, and these are the first essentials of all fine town planning." Thomas Jefferson had the same idea many years ago for American cities. Those in charge of Independence Hall, Philadelphia, treasure under glass his sketch of a city healthfully planned to lessen disease and the danger of epidemics. His thought was to alternate "squares" of houses with equal expanses of park, turning the city thus into an animated checker-board. Jefferson naively judged that cities could not safely house more than 20,000 inhabitants.

Among the foes of "crooning" and of "blue" songs may now be reckoned no less a notable than St. Jerome. Jerome's name has been so constantly and closely connected in the lay mind with the Vulgate (the authorized and sacrosanct Latin version of the Bible, accepted by the Roman Catholic Church as distinctively her own), that his other widely varied activities have been generally forgotten. Acknowledgment for this entertaining and up-to-date information about this colorful saint must be made to Dr. A. P. McKinlay, until recently a professor of Latin in the University of California. He cites the authority of Jerome's own writings. It seems that back in the fourth century A. D. it was customary for sad and moaning songs to be sung in the taverns. St. Jerome suspected that this type of music caused the drinking patrons to weep, and then to drink more. In what might pass as a prohibitionist state of mind, Jerome raised a vigorous protest against the practice in order to eliminate these styles of song, and thus discourage the drinking. Good old

Jerome! By the way, it may be of interest to Protestants who have been reproached by their Catholic neighbors, because they do not have "all the Bible"—meaning the absence of the Apocrypha that Jerome told his patron, the then Pope of Rome, that the Apocrypha had no authorized place among the inspired books of the Bible.

Belgium's King Leopold has broken his long silence to speak on behalf of his people. It has not been easy for him to speak. The silence imposed upon him by his conquerors; the restrictions of close surveillance in a remote castle; the depression of spirit caused by defeat; the initial doubt of his integrity at first felt among his own people; the humiliations laid upon his land and the self-questionings aroused within him thereby—all made silence seem the best course to follow. But the deportations of Belgians into Germany to meet the increasingly desperate manpower shortages of the Nazi industrial system at last forced the breaking of that silence, especially since the deportations had reached the devastating proportions of 500,000 Belgian workers, and the end was not yet in sight. Says the spokesman, the Belgian Ambassador in London, Baron de Cartier de Marchienne, "The people of Britain have not realized 'how grim and dark' life has become in the occupied countries."

This is the story of a little Japanese Christian woman who stumbled into the CDVO salvage headquarters in New York City recently. She was carrying a large bronze Buddha which weighed nearly as much as she did. It was a two-foot-high antique nearly 900 years old. Said she to those in charge: "This was a gift to us. We are Japanese Christians; we want no graven images." The little Japanese woman made only one condition: "This must not be saved by some curio collector. It must be smashed and melted and sent back to Japan as bullets."

Getting Acquainted with the Contributory Pension Plan

By HARRY HODGES

What is the Contributory Pension Plan?

A CHRISTIAN, businesslike plan adopted by the United Lutheran Church for putting the work of caring for our retired ministers and missionaries on a dependable, economical and efficient basis.

How will it work?

Each minister will regularly send as dues to the Board of Ministerial Pensions and Relief 4 per cent of the salary received and his church will send a like amount.

How can this amount properly support a minister when he retires?

In forty years of service under the plan these accumulated payments will have so increased through compound interest as to enable him to retire on an annuity equal to about half of his average salary on which dues have been paid.

Why is this plan not put into operation at once?

Because it will take time for the reserves to accumulate; those ministers who retire within a few years will not have laid up enough to provide for them. We must have five hundred at least to start.

How will this be made up?

To add to these deficient amounts, the non-contributory plan has been continued; in this all will share alike to the ability of the fund to pay.

What can a congregation do about it?

Study and discuss the plan and vote to co-operate to the extent of paying into the fund 4 per cent of your pastor's salary annually.

What can an individual church member do about it?

Realize that he is as responsible as anybody else. Get acquainted with the plan.

Pray about it.

Talk to your fellow members about it.

Urge that your congregation co-operate.

What are some of the reasons why our Church should have such a plan?

It is a contributory, reserve, annuity plan, which the experience of twenty-one other churches has demonstrated to be the most sure, adequate and satisfactory system.

It is built on sound, tested, business and financial principles. Government, industrial and educational corporations are providing old age pensions for their workers as a part of their social security programs.

The Church has a more serious responsibility for its servants.

The servants of the Church are called away from all the sources of financial gain and are not permitted to turn aside for money making.

The burden of caring for the dis-

ability or old age of the minister or his family becomes the responsibility of the entire Church.

Why cannot our ministers simply apply for government old age pensions?

The plan of the government does not include ministers—they are definitely excluded. The government expects the Church to care for them. It does not call on the Church to pay taxes—as on the corporations; nor does it require the ministers to pay taxes to provide their pensions.

Why should every member be interested in this fund?

Because the plan will not only help the ministers but the Church as a whole.

Because the plan solves a problem with which our Church has been wrestling for twenty-five years.

Because young people and old are interested in fair and just treatment.

Because the plan is right and just and wholly Christian.

Notables and Christian Faith

THE following was recently released by the office of the Chief of Chaplains, over the signature of General Wm. R. Arnold:

President Roosevelt, Commander-in-Chief of the United States Forces, as is well known, has held office in the church of which he is a member.

Prime Minister W. L. Mackenzie King of Canada, is quoted by *Link* as saying: "We believe that everything which free men value and cherish on this side of the grave, is in peril in this war—the right to worship in our own way, the God in whom we believe."

President Chiang Kai-shek spends long periods in prayer and meditation and the fact that the Bible was the one indulgence he asked when held a prisoner by kidnapers in Shensi in 1936 has often been retold.

General George C. Marshall, according to a chaplain, interceded at a famous clinic on behalf of a soldier's crippled child. When the General was thanked for his part in the healing of the child, he said: "I never forget that our Master once took little children in His arms, blessed them, and said, 'Of such is the kingdom of heaven.'" In referring to General Marshall, Justice Frank

Murphy of the United States Supreme Court, said, "I don't know what that middle 'C' stands for, but if it is not descriptive of 'Christian' then I don't know men, and I don't know what being a Christian means."

General Douglas MacArthur was referred to by President Quezon of the Philippine Islands as a "God's Book Man." He explained, "I mean that he reads God's Book every day. I have been in his room when we have read the Book together. He not only reads the Bible, but he learns from it what to do in everyday life—especially when things get into what you Americans call a 'tight spot'—the General prays. Every time I have heard him pray he has given me confidence and faith." Young Douglas MacArthur read the Bible through from cover to cover six times before he graduated from West Point.

Captain Eddie Rickenbacker is quoted by the Rev. William L. Stidger in *Christian Herald* as saying twenty years ago, when Dr. Stidger spoke to a gathering of a Rotary Club: "Doctor, I want to thank you for that prayer. I believe in prayer and I like to hear prayers at our lodges and clubs."

A TESTIMONY TO GOD'S LOVE

Stewardship a Privilege of the Individual Christian

By Executive Secretary ARTHUR P. BLACK

"EACH member of the Church of Jesus Christ has the right to publish before all men a testimony to the Love of our righteous God—the God of all peace, seeking only good for all mankind through the working of His will. It is the plain duty of the Church to provide all possible aid to such a purpose. All through its history the Synod of Ohio—and likewise the United Lutheran Church in America—has sought to provide such an aid as a channel through which each member may exert a Christian influence at home and abroad—to the very ends of the earth! And that is the meaning of the apportionment of the benevolences of the Synod of Ohio. More than anything else, it is a privilege that belongs to the individual Christian. Where we cannot go, we can send others as our representatives—into the great fields of evangelism (or Christian Mission), teaching (or Christian Education), and Christian Works of Mercy."

That quoted paragraph from a folder issued by the Committee on Stewardship of the Synod of Ohio, emphasizing individual "testimony to the Love of our righteous God," the world-wide nature of our Church's task, and the raising of the apportionment as "a privilege that belongs to the individual Christian," goes a long way toward explaining the decisive upward trend in freewill offerings for apportioned as well as unapportioned benevolences in recent years in that synod.

100 PER CENT APPORTIONMENT GOAL IN PLAIN SIGHT

For the fiscal year ending June 30, 1943, the Synod of Ohio paid, in round numbers, \$120,000 on a U. L. C. A. apportionment of \$135,000, or approximately 89 per cent. So, it is one of two of the larger synods—Central Pennsylvania being the other—within plain sight of the 100 per cent apportionment goal. If the goal is not reached this fiscal year, it certainly will be the next. This prophecy is made in view of the fact that there has been an uninterrupted upward trend in freewill offerings for benevolences for several years in the Synod of Ohio. That trend has been due very largely to new methods of approach and consecrated leadership, which have taken the element of time into account, avoided the spectacular "short cut" programs, and "hurrah boys" attitude, and settled down to a "one step at a time" method of procedure. Synodical Treasurer George Louis Rinkliff, who is also the Synod of Ohio's stewardship spark plug, in a letter to this writer in the fall of 1941 said on this point:

"It is, I think, reasonably possible to have a fully paid apportionment. But I do not believe it possible to gain that end all at once. I think we always have a good idea of how to make the next step in gains. But we never see the task—in detail—clear to the end. We don't have to see it, because we can proceed step by step, and we always can see one step ahead."

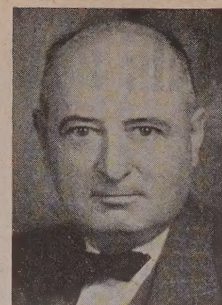
DISTRIBUTION OF APPORTIONMENT COMPARISONS

Treasurer Rinkliff submitted the following comparative summary of the distribution of apportionment receipts by the Synod of Ohio for the portions of the years 1942 and 1943, ending last May 31, to President G. W. Miley. The figures tell their own story:

Agency	1942	1943	Increase in 1943 over 1942
United Lutheran Church	\$36,949	\$44,971	\$ 8,022
Synodical Treasury	6,885	8,994	2,109
Ministerial Education	1,984	2,181	197
Synodical Home Missions	3,907	4,287	380
Synodical Church Extension	2,869	3,148	279
Wittenberg College	4,590	16,489	11,899
Hamma Divinity School	3,060	3,358	298
Oesterlen Home... ..	3,716	4,077	361
Religious Education and Young People's Work... ..	2,186	2,436	250
Total Distribution of Apportionment for periods indicated	\$66,146	\$89,941	\$23,795

If this comparative summary for the first five months of 1942 and 1943 reflects proportionate increases during the last seven months for 1943

GEORGE L.
RINKLIFF,
Ohio Synod's
Treasurer
and
"Spark Plug"



over the last seven months of 1942, there will be cause for rejoicing throughout the United Lutheran Church in America as well as within the Synod of Ohio.

MISCELLANEOUS ITEMS

The per capita apportionment in the Synod of Ohio has been running as follows:

1940—	\$4.50
1941—	4.50
1942—	4.50
1943—	5.50
1944—	5.75

An effort on the floor of synod last May to make the per capita apportionment for 1944, \$6.00, failed to receive a majority vote.

More and more of the Synod of Ohio pastors are using their own pledge cards. This practice is spreading slowly in a number of the larger synods. It is a practice that should be encouraged.

The lay members of the Executive Board of the Synod of Ohio have been constituted a committee of the Board on "Fostering the Stewardship of Life." That action marks the passing of the old synodical Stewardship Committee. It is expected to mark the advent of better co-ordination of objectives of the new committee with the agencies of the synod and the agencies of the U. L. C. A. "Eventually, the new committee will devote its work to fostering greater usefulness on the part of individual church members . . . by increasing their interest in the whole work of the whole church."

The number of congregations in this synod paying their apportionment in full will be larger in 1943 than in any previous year. The indebtedness will be still further decreased. These two facts prove again that where the leadership is sound benevolences "go up" and debts "go down" at one and the same time.

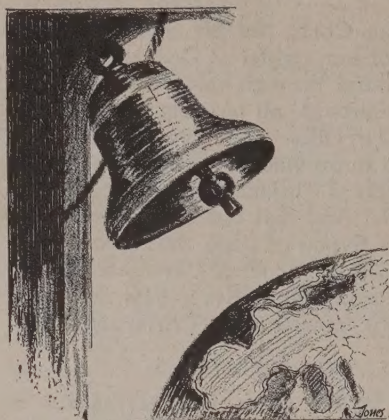
Bells and Their Use

By HERBERT C. ALLEMAN

THE origin of the bell is lost in obscurity. It is almost certain that it came from the Far East. It was at first but a primitive form of percussion instruments of sound, the earliest musical instruments. The first bell was a piece of metal and a clapper, probably not joined together. Then two cup-like parts were joined together, with a small weight within, like a baby's rattle. Then the bell was enlarged by joining four tapering metal plates together and inserting a clapper. Later, molds were made and the bell was cast. Throughout the Middle Ages and into modern times foundries were established, many of which became famous. The first cast bells were counted large if they weighed from a few hundred to a thousand pounds. The largest bell in the world is in the Red Square, Moscow. Its weight is reputed to be 180 tons, but it was never hung. The largest bell ever hung is also in Moscow, in the Kremlin, and weighs 128 tons. The next largest bell is in a pagoda in Burma and weighs 80 tons. The fourth largest is in Peking, China, and weighs 53 tons. The largest bell in America is in Riverside Church, New York, and weighs 18½ tons.

Just when bells came into use in the Christian Church cannot be located on the calendar. It was not during the first three centuries when the Church was in the catacombs. After the edict of toleration under Constantine, church bells began to appear, and by the sixth century they were in general use. These first Christian bells were hand bells. One of the famous early bells was the bell of St. Patrick in the fifth century, a small, four-side production, six inches in height. In the seventh century the Venerable Bede mentions a bell in England which was brought from Italy. These early bells were hand bells, and hand bell-ringing became a skill, and later, particularly in England, an art.

The carillon grew out of this art, after bells were cast in gradation and hung in towers. Even then in England bell-ringing continued, and in the course of time the belfry became the scene of the skillful performance called "change-ringing." This was



not the playing of melodies, as on the carillon, but making all the possible combinations of sound on the number of bells at hand. This kind of ringing was called "the peal of the bells." Across the English Channel, particularly in the Low Countries, the carillon was developed. The Cathedral of Antwerp is particularly famous for its carillon, a chime of 99 bells. Now that the science of electronics is revolutionizing all mechanical appliances, the same sound results are secured by the amplification of sound waves from a metal bar or tongue, operated from a small keyboard, to the saving of tons of copper and tin.

FOR EXORCISING

But bells were created not for their tones but for their use; and there has been as interesting a development in their use as in their manufacture. It seems certain that their earliest use was prophylactic, namely, to frighten away evil spirits or to warn of the perils of coming too close to "the holy." The bells on the robe of the Hebrew High Priest were probably for this purpose. Bells were rung at seed time and harvest to drive away the greedy ghouls that would steal the grain. To this day there is in Austria an order of *Perchten*, "grass-ringers," who go about performing this service. The peasants say, "Wherever the grass-ringers come, there the grass is green and the corn bears abundant fruit." In the Tyrol there are bell-ringing processions on certain festival days, and at Hildesheim on Ascension Day.

A canonist of the twelfth century tells us that bells are rung in processions that the evil spirits may fear and flee: "for when they hear the trumpets of the church militant, that is, the bells, they are afraid, as any tyrant is afraid when he hears in his land the trumpets of a powerful foe." Was the figure taken from Joshua's march around Jericho, and was the initial purpose of that march to drive out the spirits of the land which were hostile to Jehovah?

Another old custom was the ringing of "passing-bell," which is thus described by an English antiquary: "(it) was rung for two purposes, one to bespeak the prayers of all good Christians for a soul just departing, the other to drive away the evil spirits that stood about his bed or about the house." Similarly bells were rung at the sight of a storm rising "in order that the demons, hearing the trumpets of the eternal king, that is, the bells, may be terrified and flee away." In some parts of Germany bells were—and are—dedicated to that purpose, sometimes by baptism.

FANNY CROSBY'S POEM

It is interesting to follow the rationalization of our superstitions into our sentiments. Take one instance. There can be no doubt that the vesper bells were originally rung at evening to drive away the spirits that began their prowling as night began to settle upon the land. Then they passed into a passing-bell for voyagers at sea, then for the passing of the day itself. Fanny Crosby, in her poem, "Bells at Evening," has seen in them another summons. She first fancies herself as a young maiden coming to a lovely village at twilight as the vesper bells were ringing.

"Then my heart leaped up with a
strange wild thrill

At the sound of the evening bells

Now bursting in sudden clangor,
Now melting in softer strains,
Till I felt the power of my soul en-
tranced,

Held fast by unyielding chains;
Even now I can hear the echo
That floated among the dells;
And I weep as then I wept for joy
At the sound of the evening bells.

The bells of my heart are silent,
The springs of my youth are dry;
And yet in my lonely musings
I long like a bird to fly,

I yearn for one look at the village
That nestles among the dells;
Then to pass away in the gloaming
"Mid the chiming of evening bells."

The traditional processions of St. Patrick and his bell passed into the litanies of the monasteries, and these into the stately processions of the lesser clergy. Now there is only sentiment—and good order—in the Processional and Recessional of our Protestant worship.

WHAT DO THE BELLS SAY?

Foremost their peals are praise. Of the almost countless inscriptions upon them the phrase *Gloria Dei* occurs more frequently than any other. Their ringing is a proper prelude to any service of worship. The *Angelus* of the Catholic churches performs a community service. Like the Mohammedan call to prayer, it halts us in the midst of our mundane tasks and turns our thoughts to heaven. It is a Christian call to prayer. It is a summons to lift up our eyes and hearts in praise and supplication to Him in whom we live and move and are.

There come times when the voice of the bells is that of alarm. In the dark days when wars were the common occupation of Europe the church bells rang to warn of the approach of an enemy. That was the origin of their place in fire towers. The alarm bell is now in universal use.

But bells also have a voice of joy. They ring wildly and long at the end of hostilities to announce that peace has come, in thanksgiving that war is done. Christmas bells ring to proclaim the coming of the Prince of Peace; the bells of New Year, the death of old ills, the birth of new hopes. That is the message of Tennyson's classic lines in *In Memoriam*:

Ring out wild bells to the wild sky,
The flying cloud, the frosty light,
The year is dying in the night;
Ring out, wild bells, and let him die.

Ring out the old, ring in the new
Ring, happy bells across the snow;
The year is going, let him go;
Ring out the false, ring in the true.

Ring out the grief that saps the mind
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress for all mankind.

Ring out a slowly dying cause
And ancient forms of party strife;

Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring out false shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand,
Ring out the darkness of the land,
Ring in the Christ that is to be.

Wartime's Bible Needs

THE American Bible Society in a communication to the church press under date of November 22 reports:

"To meet the peculiar demands created by the war the Bible Society has established a special emergency fund from which it has been able since July 1940 at a cost of almost \$600,000, to supply more than 3,750,000 Bibles, Testaments and Portions to the men of our armed forces, more than two-thirds of these freely given through the chaplains of the army and navy. Over a million of the Testaments specially designed for the service men and women have been purchased at cost price for them by their churches and friends.

"Another notable war service which the Society has rendered from the start of hostilities has been the supplying of Scriptures to prisoners of war. Since July 1940 over half a million volumes have been distributed in Germany, Italy and elsewhere in Europe in thirty-four different languages. The largest distribution in any one language has been the Russian. More recently the Society has distributed in America through chaplains of Axis prisoners-of-war camps and of Japanese relocation centers 20,000 Bibles, Testaments and Gospel portions. A chaplain in one of the camps of German prisoners in Tennessee recently wrote, 'I wish you could have been present to see with what avidity these books were received by these prisoners of war. . . . I am here to tell you that Hitler has not succeeded in eradicating the hope of the Christian faith from the hearts of his people. . . .'"

From College Windows

By CONRAD BERGENDOFF

EVANGELICAL Christianity is a very dangerous religion. A religion of law is much safer. To have a table of laws and to be able to say, "Do this," or "Don't do that," makes religion certain and clear. On the other hand, to say that a man is saved by faith seems to allow too much freedom. Won't he use his freedom to do wrong? That is an ancient complaint! Paul himself had met it.

As a matter of fact, we hardly dare trust evangelical Christianity. Even in our circles we judge a man by standards of conduct. We count him a Christian if he does those things which we feel a Christian should do. Of course we do it on the principle that a tree is to be judged by its fruits. Not knowing with certainty about our neighbor's faith in Christ, we judge him by his conformity to our standards of right and wrong.

It is not my point that we can judge very differently. What I am insisting on is that in evangelical Christianity our emphasis should be less on certain accepted standards of conduct and more on a man's knowing the fulness of the grace and knowledge in Christ. If he comes to learn Christ, he may turn out to be a better Christian than if he imitates our Christian habits. To altogether too many, a Christian is one who does as I do, who call myself a Christian. What escapes these people is that I may not be a very good model.

What has all this to do with Christian higher education? A very great deal. We have restricted our ideas of what the mercy of God can do in human lives. We need to believe that the grace of God can create far more noble characters than ourselves. Our sympathies need education no less than our minds. "For the love of God is broader than the measure of man's mind, and the heart of the Eternal is most wonderfully kind."

British Information Service reports that the Anglican Church Assembly approved the Reorganization of Areas measure which authorizes a post-war distribution of clergymen, parish boundaries and endowments in war devastated sections.

HAPPENINGS IN THE HOME

By Earl S. Rudisill

A FATHER'S RESPONSIBILITY

● My husband is a good provider, and he is willing to punish any one of the children when I report bad conduct at the end of the day. In most things, however, he leaves it all to me. It seems to me that he ought to take more responsibility in the home than he does, yet I am not sure as to just what he ought to do. What are the main things which a father ought to do for the family and in the family?

FATHERS, like anyone else, can share with the family what they are and what they have. That, of course, varies widely from person to person. One's experience, type of work, contacts, educational background, and inherited gifts all make a difference. It seems to me, however, that you are making it hard for him to take a proper part in the family's life if you do not punish the children at proper times, but refer all the problems to him. He then has to perform most of the functions which bring unpleasantness to the children, and they are likely to think of him only in terms of the pain he inflicts. He is then at a disadvantage to have pleasant companionship with them. Both should share the unpleasant and the pleasant.

Fathers, as a rule, have more of an acquaintance with the outside world than have mothers. This is only natural. They can, therefore, help other home members to an understanding of the world beyond the immediate neighborhood and of the trade, business, or profession they follow.

Memory of one's life as a boy can bring a father close to his son, and he can give him a kind of guidance which probably no one else can. His helpfulness will be increased by any association with his son and other boys that he may have. He has trodden the path which the boy, in the main, will soon be following, and can help him avoid dangers and find the more worth-while things.

He can represent a man's view of society, especially of women, to his sons and daughters. The ties between father and daughter are, under fa-

voring conditions, rather close, and his influence is strong, while the common ground of father and son gives him an advantage there.

The sense of responsibility which men have to assume in their daily duties is something which fathers can communicate to their children, directly and indirectly. Examples out of life told at home are interesting and educative.

The reality of religion in a parent's life is not overlooked by children. Lack of it is also observed. A father's loyalty to the church, his service to it, and his part in home devotions constitute a valuable influence in the home.

Fathers miss fine opportunities if they do not cultivate their children's companionship. In that friendly, informal, pleasant mingling there are learning opportunities for both parent and children.

One might cite the handling of money, buying and selling, community affairs, care of property, and many other areas of human experience in which a father could be helpful to his children. But to draw a line and say that all things on this side are the father's realm and everything beyond are the mother's domain would be a false distinction. In almost all areas both can do something. There is no longer the definite distinction which once held sway.

OBEDIENCE—HOW TO SECURE IT

● For seven years I have been trying to teach Bob to be polite. I have explained how he ought to behave, especially when we have company. I have offered rewards and issued heavy threats. But nothing seems to do any good, and the boy still continues to embarrass me whenever we have guests. Why does Bob not obey? What else can I do?

YOUR intentions have been very good, but your disappointment is not at all surprising. Politeness, like many other things, is largely "caught." Children, for the most part, take on the attitudes, manner of speech, ways of behaving, respect

for others, and courtesies which mark their home life. They "catch" these things from the environment. Perhaps the members of the home have not set the right example and quality of attitudes which would have been more helpful to Bob.

Of course, there is much to be explained to children in regard to manners, and some directions are to be given. But one dare not forget that instruction which is out of line with daily practice is not very effective. One can well supplement the other—both are needed—but example and atmosphere are the more powerful.

COLOR-BLIND

● A few weeks ago my twelve-year-old son had his eyes examined for glasses by our family physician. During the examination the doctor gave him some tests with colors and then told him he is color-blind and that he can never be cured. I have tried to have him distinguish colors, but find that he has some trouble. Neither the boy nor any member of the family knew about his trouble until now. How can he gain normal vision?

COLOR-BLINDNESS is due to an in-born defect of the eyes. Vision of whites, blacks, and grays is dependent on the rods in the retina, whereas ability to see colors depends on the cones of the retina. In the case of color-blindness the cones are either lacking or undeveloped. This may be the case in one eye or in both; that accounts for the fact that such a condition is not known, in many cases, until careful tests are made. Most cases of this defect show inability to distinguish reds and greens. In a smaller number of persons there is also inability to sense blues and yellows. There are two to three times as many boys or men who are color-blind as women or girls. Girls and women have a higher sensitivity to colors in general than have boys and men.

Your physician is right in saying that the defect cannot be remedied. The necessary equipment for color vision is not there, and there is no way of putting it there. Occasionally one hears of some "quack" who gives "treatment" for color-blindness. Money spent on such treatments is money wasted. As a rule, color-blindness is not a serious handicap, but the individual should avoid any vocation which requires exact differentiation of colors.

SACRED SENTENCES AND OBSERVATIONS

Our heart shall rejoice in him,
because we have trusted in his holy
name.

Psalms 33: 21

THE Spanish adventurers came to South America in search of gold and other treasure; the Pilgrim fathers to North America in search of religious and political freedom. History tells of the relative success of their descendants in their respective development. They who seek only material riches may dig rich treasures, but they become spiritually impoverished if they trust in their possessions. They who look away from earth's mines into heavenly horizons—who "seek first the Kingdom of God and His righteousness"—obtain that which nothing can take from them or can destroy. To "rejoice" in the freedom and friendship of God and to trust "in His holy Name" should be our individual and national goals.

+ + +

I rejoice in the Lord greatly, that
now at length ye have revived your
thought for me.

Philippians 4: 10

EACH year at Christmas memories of absent friends and loved ones are "revived" as greetings and gifts are exchanged. At this season a strangely gracious spirit pervades the atmosphere and crowds out much of the materialism of our selfish and prosaic lives, substituting a peculiar sentimentalism with expressions of friendship and cheer. Even so the spirit of kindness and good cheer stole into the gloom that surrounded the imprisoned Paul at Rome, when Epaphroditus brought loving greetings and needed gifts from friends at far-away Philippi. The apostle had rejoiced "in the Lord" daily as he felt the sustaining presence of God's Spirit in the dark, damp prison; but somehow his joy overflowed when Christian friends proved by tangible expressions their continued concern and their "revived" thought.

+ + +

When I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only.

Philippians 4: 15

DECEMBER is designated by the United Lutheran Church for special consideration of the Christian ministry. Ministerial Pensions and Relief is the definite objective this year. A \$25 per month pension for a pastor and his wife is an almost ironical expression of appreciation at the conclusion of a lifetime ministry, especially in view of the initial investment of time and money in preparation and of the subnormal remuneration for services of such quality and far-reaching usefulness. It was in special recognition that St. Paul cited the Macedonian church for its exceptional support of the ministry and the causes of benevolence. But what caused him the special joy referred to throughout his Epistle to the Philippians was not just the beneficence of this model congregation but their love back of it and their "fellowship" with him "in the matter of giving and receiving."

+ + +

In all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want.

Philippians 4: 12

THE "secrets" contained in the packages "not to be opened until Christmas" and in the mysterious attitude toward curious childhood are in keeping with the Father's relation toward His children. He keeps hidden many "mysteries of the Kingdom" until we are ready to receive them. One secret which most people never know is what St. Paul testified he had learned, namely, "in whatsoever state" he was "there-with to be content"—the "secret both to be filled and to be hungry, both to abound and to be in want." This witness was borne even when he was a prisoner for Christ's sake. May it not be that one reason why our spirits are caused to dwell for a time in earthly bodies is to teach us the lessons of humility and suffering in the flesh preparatory to our graduation at the "commencement day" of life's freer development, with a "celestial body," in Paradise.

+ + +

Rejoice that your names are written in heaven.

Luke 10: 20

By J. WILLIAM McCauley

Do you keep a "Christmas list" of friends to be remembered from year to year? "In the book of remembrance" a choice list of God's elect is kept by the angels. The Advent of Christ at the first Christmas was the earnest of His Second Coming "with power and great glory." The story of one's earthly experiences from babyhood's first breath cannot be completed until the books are opened and the sequel known. When the American Lutheran missionary in China saw Japanese bombs destroy his mission home and his youngest child was killed under falling timbers and the others severely injured, he might have cursed his enemies and prayed to die. But he knew this life was not all and a reunion was to come in one of the "many mansions" where sin and death cannot hurt nor destroy.

+ + +

My God shall supply every need of yours according to his riches in glory in Christ Jesus.

Philippians 4: 19

WHEN Jesus advised us to include "our daily bread" among the essentials petitioned in His model prayer, He significantly used a generic term for food and did not mention luxuries and riches. The necessities of life will be provided for everyone who trusts in Him Who clothes the lilies and feeds the birds. Man's fictitious riches fade; the "riches in glory in Christ Jesus" are lasting treasures which moth cannot consume nor rust corrode neither can thieving men and nations steal or destroy. Enough for daily strength and for inner peace and satisfaction is provided to the one who lays hold on the power of God through prayer.

PRAYER

WE rejoice, O Father, in Thy power to overrule evil for good; we rejoice in the gift of Thy Son Who has transfigured our common life and revealed the hidden might of the heart that loves unto the end. We dare not ask to drink His cup, but we do ask Thee to use us as Thou wilt: in His name. Amen.

AMONG OURSELVES

By Margaret A. J. Irvin

FAIRY TALE

FAIRY tales are lots of fun. Small children like the less harrowing ones and children of eight or nine years usually enjoy even the more gruesome ones. The stories fill a need, a need that goes back to the childhood of the race.

They follow a familiar pattern that appears in slightly disguised form in many of the magazine stories that have popular appeal. The hero or the heroine meets evil in one form or another—wicked sisters, step-mother or giant. Evil almost triumphs when suddenly, by trickery or magic or some quite unexpected turn of events, right conquers and wins fame or riches or a wife. In the end, everything comes out as it should.

Whether the reader is a child following the adventures of a prince in disguise, a woman wondering whether the wife will win back her husband from the scheming adventuress who is pursuing him, or a weary business man finding relaxation in the story of how the clever engineer detected sabotage and built the road on schedule, the sigh of relief at the ending is the same. There is the same satisfaction that right does win. The confidence that everything comes out right in the end has been justified.

Did you ever stop to think how different the Christmas story would be if it were a fairy tale? It might begin the same way with shepherds hearing strange, unearthly music. They might follow the angels' guidance and find a king in a lowly manger. But would they leave him there and go their ways to tell the news of the strange sight? Not in a fairy tale! When they fell down and worshiped him, the spell an enemy had cast on him would be broken. The cattle would turn into courtiers. The hay would be large mounds of gold to be distributed to these loyal subjects. That's how things are in fairy tales.

Or take the visit of the wise men. That moves along very well up to the point where the wise men return to their own country another way and Joseph takes the young child and His mother and flees into Egypt. That doesn't fit the pattern a bit. These people who learn things in dreams should discover the secret weakness of the wicked king. They should slip into the palace in the dead of night, cut off his head, and summon the priests to crown the new and rightful monarch. And everyone would live happily ever after.

No human mind could have invented the Christmas story as we have it in the gospels. Now and then a fiction writer tries his hand at re-writing it, or polishes up an ancient legend that has vanished from the memory of man. He makes a pretty story—sometimes a moving story. Yet over it hangs a veil of artificiality that glitters with an obvious falseness.

No man could have invented the Christmas story, for it is too full of inconsistencies—from the human point of view. Only the God whose ways are not our ways and whose thoughts are not our thoughts could have conceived it. And only that God made flesh could have lived it, in all its beauty, its simplicity and its breath-taking wonder.

CHRISTMAS-TREE ANGEL

THE six-year-old was cutting an angel out of a children's magazine. She did the cutting pretty well, but she had to have some help with the pasting—especially the wings. She couldn't fit them right. Mother just had to step in and give her a bit of help.

The finished angel looked more like a princess than mother's idea of a heavenly messenger; but she didn't mention that. The six-year-old thought it was perfect. She placed it carefully upon the table, then stepped back and looked at it.

Slowly she sighed, "Wouldn't it be

nice if she were real? I'd like to have a real angel, wouldn't you?"

"That would be nice." Her mother laughed a little. She knew better than to take the wish as evidence of any deep spirituality. Only the day before her daughter had been wishing for "a real, live dog," and two days before that for "a real, live goldfish." Angels appeared to fall into the same classification in her youthful mind.

After the child had donned her leggings and run out to play, her mother was still smiling. She was thinking how often older people make the same mistake. They will pray, "Let thy holy angel have charge concerning us," when they have no desire for a spiritual guide at all. They are only looking for a sort of supernatural watchdog that will protect them, yet be completely obedient and docile.

She glanced at the paper angel and smiled a bit. "Would many people want you in the house if you were real? Perhaps I'm cynical; somehow I have my doubts. I have my doubts."

NO TIME

"I MEANT to do it, but I haven't had a minute!"

Have you ever said that? Most of us have. And we have meant it. We have not had a minute that we were willing to give to that particular thing, whatever it might be.

No two people look quite alike and no two people divide their time in quite the same way. One woman says, "I have so much housework to do, I never get a minute to read. I love a good book, but I never get around to reading any more." Another says, "I never catch up with my housework. I get my nose between the pages of a book and that's the end of all my good intentions. The housework slides."

One woman says, "I can't help with anything at the church. My family takes up every spare minute. What with cooking and cleaning and sewing, I haven't time to turn around." Another says, "My three boys will remember that I taught in vacation school, long after they have forgotten the dust that collected at home. I'll be glad to bring them and help."

No one has time for everything. Everyone has time for the things she considers most important.

DOUBLE STANDARD — The Lathrops Meet a Question of Property Rights

It was getting steadily colder outdoors. As the wind howled around the corner from Main Street, I was glad to be in a warm house. A fireplace with flames leaping high, a davenport, privacy in which to kick off my slippers and stretch my rayon-clad toes toward the heat, an apple and a good book—well, anyhow, a book—could a Sunday afternoon hold greater bliss?

I wondered a little about Mark and Tommy. They had gone off to see whether the ice at Johnson's Pond was thick enough for skating tomorrow. They are a fairly responsible pair, so I wasn't really worried about them. Just the same, I had a vaguely uneasy feeling that I wished they were home.

I threw another log on the fire, poked and shifted the wood until the flames leaped higher than ever. As I went back to my haven on the davenport, yellow and green flames danced ahead of me. "After-images," don't they call them?

When I picked up the copy of *The Apostle* that Mrs. Milland had lent me, the flames were still in my eyes. They flickered across the page. I put the book down with a guilty sigh of relief. I couldn't read, if I couldn't see, could I? It wasn't that I didn't like the book. I admired its style and its evident scholarship very much indeed. It was just that they kept jumping out at me and preventing me from losing myself in the story. I could not feel at home with it somehow. I've never met a temperamental opera star, but something about that book made me think of one. I was half ashamed of my thoughts because all the "literary" people here in town have praised it so tremendously. I'd try it again when I didn't have a fire to watch.

I was glad that Joan was safe at home. The sound of paper and scissors drifted down the stairs and mingled with the crackle of the fire. She was still at work on her Christmas cards.

At first, she brought me each card as she finished it and asked me to suggest a suitable recipient. The con-

stant jumps from the first century to the twentieth were too much for me. I told her to wait till she had finished the lot, then we'd see to whom they should go. She was slightly miffed, and I've been left strictly alone since.

Well, not entirely alone. Jerry dropped down in the big chair on the other side of the fireplace for a while. He wanted to think out loud about his evening sermon. I kept still and let him talk. Funny the things you learn about a man when you've been married as long as we have. If he talks about a sermon the beginning of the week, he wants my reaction. He uses my brain for a sounding board. But by Saturday or Sunday, he wants only an audience.

I felt right proud of myself, however, for helping him find the exact wording of a passage of scripture that had gotten away from him. He didn't want to go up to the study for his concordance, and for a wonder I put my finger right on the spot in Mark's Bible. Mark will drop his belongings in the living room after church and Sunday school, no matter how much I talk!

My thoughts came back to Mark. Where could those boys be? This time I would call Mrs. Hartman. This was no weather for those boys to be prowling around the countryside.

Central had already said, "Number, please?" when I heard Mark's feet stomping on the back porch. The door flew open, letting in a rush of cold air that chilled the floor all the way into the hall where I was standing. He was drawing off his mittens. His fingers were blue.

"What do you know! Ice a foot thick and smooth as glass, and this snow has to come along and spoil everything!"

"I don't believe this will last. But where were you all this time?"

"Oh, we walked on down the creek to the beaver dam to see what was going on."

"In this wind! Mark you haven't a bit of sense. I think you'd better have a good hot bath and stay in the house tonight."

"No can do. Have you forgotten

I'm leader in Intermediate League tonight?"

"Tonight? Oh, Mark, I don't see how I can let you go. You must be chilled to the bone!"

"Me? No, sir! Soon as my hands and feet and ears warm up, I'll be O. K. Where's my Bible? Has the topic in it. I spent a good fifteen minutes studying that topic. I'm going to give it."

"Well, I'll get you something hot to drink, and we'll see how you are. Your Bible is in the living room, though it shouldn't be. Sit close to the fire."

Mark shed his mackinaw and muffler and headed for the living room. Suddenly I heard a yell. "My Bible's not here! Where—? Joan! Hey, Joan, did you take my Bible?"

"I haven't seen your Bible. And besides I have my own."

"Well, somebody's taken mine. I left it right on this end-table."

"It was there this afternoon, because I looked up something for daddy in it."

"Oh, you did?" Mark's tone was jesting, but I know he was using great self-control to keep it that way. "When I want to use yours, it's, 'Mark, you have your own; please use that. We each have our own and we should use our own.' But let one of the grownups around here want to use mine, then it's different. No justice!"

"Why, you impudent youngster. If I weren't so busy I'd turn you over my knee. That would warm you up!"

"The thing I want to know is, where have you hidden the book? Nice house where people hide Bibles. I've marked the Scripture and stuck the topic in the place."

Just then, Jerry appeared on the stairs. He made his apology with a mocking air.

"Here, my son. Permit your ignoble father to return your property and beg your most gracious pardon."

"What a man! Stands up and preaches, then goes home and swipes Bibles. But I forgive you—even if you have lost my place." He grinned affectionately at his father.

Across the Desk



THE LUTHERAN is once more confronted with the necessity of delaying publication of the reports of conferences and of Women's Missionary Societies. The capacity of our weekly issues is limited to thirty-two pages, and when we have an excess of copy, either we must "blue pencil" the manuscripts that have been prepared and offered for publication—thus providing room for more contributions—or we must resort to fine print, or we must place some reports on our "waiting list" until sufficient space for publication is available.

We see no advantage in the use of fine print: for many of the older portion of our subscribers, such type is hard on eyesight and even unreadable. We welcome advertisements since they bring readers into contact with useful books and apparatus. Our blue pencil is not a ruthless tool: we are eager to publish as much about the activities of as many areas of the Church as the issues will contain.

The most justifiable policy seems that of classifying news partly on the basis of its relations to our Church in action, and second, as to the advantages of prompt reporting. Great brevity is a constant obligation for all writers, and postponement of communications whose contents are not "perishable" has advantages to which THE LUTHERAN gives recognition.

MISSIONARIES RETURNED

Nor the least of the gifts of divine providence which will give joy to our churches in this Christmas season, is the return to the United States of missionaries interned in China. Since the Chinese republic is an ally of the United States and Canada, imprisonment of citizens of either of these North American governments is explainable only when one remembers that all those who returned on the *Gripsholm* on November 30, had been sent to concentration camps by the Japanese mil-

itary forces who are "occupying" a great deal of the eastern portion of China. The province of Shantung, with its cities Tsimo and Tsingtao, where the mission work of the U. L. C. A. centered, has for several years been under Japanese military control. Also, it was penetrated by an infiltration of Japanese civilians engaged in business before the invasion of China began in 1937. The Japanese Forces of Occupation are responsible for the treatment given missionaries after that date.

It is proper to remind the Church that in China our missionaries were not only non-combatants, but they were non-political, except in so far as ties were naturally and inevitably established between teachers and pupils, physicians, nurses, and their patients, between evangelists and converts. There is no record of any "overt," that is, "un-neutral" act on the part of foreigners engaged in the work of missions.

In America and Canada, when the fighting between Japan and China had grown to war dimensions, the call was made upon all American citizens to leave the zones of danger. Missionaries, among others, were notified more than once by the State Department that no claim of indemnity would be entertained against a foreign power, should its citizens in the areas of conflict suffer damages or become casualties of war. No repetition of the benefits that made the suppression of the Boxer rebellion in 1898 profitable to European commercial interests was contemplated.

With reluctance, those at work in Japan relinquished their labors to return home: no alternative to confinement as alien enemies was open to them. In China unwillingness to desert their stations was complicated by the fact that the Chinese were not at war with the United States and the ministry to them was of intensified value to sick, wounded, and poverty-stricken.

But this ministry has now to be assigned to native believers in Christ until "the emergency" is over.

The Kindly Hand of the Government

Contributed by SAMUEL TREXLER,
President of the Board of
Foreign Missions

WHEN 1,236 American citizens who had been interned by the Japanese sighted the Statue of Liberty through the mists of the morning of December 1 they united in the spontaneous outburst of song, "God Bless America!" In the face of too frequent complaints because Uncle Sam delves into our pockets more deeply than ever to take out taxes on our income, and because he combs our population carefully for the draft and for defense purposes, there is little appreciation of the fact that our government has a kindly, beneficent attitude to each one of our 133,000,000 people.

Though many are on the other side of the globe they yet have the protective care of our government. Our repatriated missionaries who came on the *Gripsholm* are testimony of this fact. They might readily have been abandoned on their foreign soil to care for themselves, but Uncle Sam thought of them; and while he could not do this directly because of dealing with an enemy people he accomplished it through the Swiss government, one of the few remaining neutrals in the world. This government through its consuls in the Orient hunted out every American and has now returned the second load of repatriates to their homes. We are hoping this may be continued because American citizens are still in every part of the enemy country. It was accomplished by the government of Switzerland dealing with both the American and Japanese governments, and after long delays, because of checking lists from which certain names were culled, 1,236 Japanese subjects were sent back from America to their homes and in return the exact number of American citizens were allowed to depart from Japan. Here is but one service amidst the countless number of other services which our government is performing for us.

Gripsholm's Lutheran Missionaries

(Continued from page 2)

From World War I

THE U. L. C. A.'s mission in China was "taken over" from the Berlin (Germany) Missionary Society in 1924. Under the direction of the U. L. C. A. Board of Foreign Missions, the work consisted of a Bible school, a hospital and a center for evangelistic activity and assignments. In 1938 this work in Shantung province had expanded until it required a personnel of about thirty men and women. Difficulties began with the outbreak of hostilities between Japan and China, by which its activities were affected and the number of resident American missionaries was decreased until in 1943 seven women, two men and their families—including the Germans—remained. Of this group, there were five who were passengers on the *Gripsholm*. THE LUTHERAN sought information by an interview with Executive Secretary Nona M. Diehl. She said:

"The first question put to these missionaries, with whom we have had no communication since Pearl Harbor, was, 'Where have you been living?' To this inquiry the first part of the answer was given us by Dr. Grady Cooper, president of our China Mission, who arrived on the *Gripsholm* when it brought the first list of repatriates more than a year ago. This was to the effect that immediately after the Pearl Harbor attack, our missionaries, with the exception of Dr. Cooper, were confined in their own compounds; but on October 27, 1943, they were taken to

Wei Hsien, a Presbyterian mission compound, located about 150 miles west of Tsingtao. This was given the euphonious title of Civilian Assembly Center.

"Among the 1,800 residents of this C.A.C. who had assembled from the province of Shantung were those who came from the U.L.C.A. mission. They were among the first arrivals and to them the Japanese overseer said, 'Here is your food. It is up to you to cook it.' He said more than he thought because they thus acquired the leadership of the culinary department

They All
Sang
for Joy

of the C.A.C. 'from then on.'

"As would be expected of buildings which had been established for a different purpose, the accommodations were very crowded, with several dozen to a room. Each had the essential equipment of a mattress, on which to sleep; but there was little unoccupied floor space.

STATE DEPARTMENT'S ARRANGEMENT

"Arrangements by the American State Department for their repatriation began several months ago with

the filling out of an elaborate questionnaire. Considerable delay ensued, indicating the care given these applications by the authorities of both the United States and Japan. Finally, however, the list was announced, and the five women were included.

"The first portion of the journey was made on a Japanese vessel from which they were transferred at a



neutral port in accordance with diplomatic arrangements to complete the trip on the *Gripsholm*. Their places on the Japanese vessel, person for person, were taken by Japanese leaving the United States and Canada.

"The accommodations of the *Gripsholm* and the thoughtful care of its officers and crew, together with services rendered by the Red Cross, were deeply appreciated by the repatriates on board. The intensity of their emotions as they approached the harbor of New York is beyond description. When they could see ahead of them the Statue of Liberty, the passengers gave expression to their joy by singing 'God Bless America.' The sound of their voices was heard on the shore. No more fervent use of that song was ever before experienced."

SEATED AT THE TABLE (LEFT TO RIGHT):

Dr. Trexler, Miss Sullivan, Mr. Brown, Miss Charlotte Kao, Mrs. Brown, Mrs. Greever, Dr. Greever, Mr. Telleen, Miss Knemeyer, Mrs. Meta (Stirewalt) Ricker, Dr. A. J. Stirewalt, Mr. Elson, Miss Springhorn, Mrs. Mary (Stirewalt) Ulrich, Dr. and Mrs. M. L. Stirewalt, Miss Catharine Stirewalt, a friend of Miss Rohlf, and Miss Rohlf.

AT SMALL TABLE Dr. Thomas and Miss Diehl.



"When the Heavens Were Telling"

By Nathan R. Melhorn

The Star of Bethlehem Led Wise Men on Journey of Homage

Matthew 2: 1-12. Adult Sunday School Lesson for December 26

ONE approaches consideration of the birth of our Saviour from two directions. One is by a route that starts with a verse in the first book of our Bible. It was the statement delivered to our first parents sent fleeing from Eden after yielding to the wiles of Satan. We call the verse (Genesis 3: 15) the *proto evangelium*, the first gospel. It is the assurance given that Satan's evil deed would at last receive judgment from One who should "bruise the serpent's head." Between that exclusion from the tree of life and the arrival of Mary and Joseph in Bethlehem of Judea were the arduous experiences of a chosen people and the declarations of many prophets.

Papini, whose story of the Messiah attracted great attention some years ago by its dramatic style, gave primary prominence to the utter humbleness of Jesus. The focal point of his description of the birth at Bethlehem is the declaration that He was born in a stable. Not even in a public inn was there room for Him. Even then there were the forms of subjection to an incarnation by which the debt to sin could be paid in full.

But such emphasis in the place and conditions of the arrival of the Incarnate One is out of balance until we bring into our consideration the revelation of the glory of our Lord as He was at the right hand of God. An obscure innkeeper had no room for Him, but God's messenger was at hand from heaven to proclaim His arrival. A group of shepherds left their flocks to gaze in speechless wonder at Him of whom they had heard an angelic choir sing, "Glory to God in the highest: on earth peace, good will to men." Herod sought means to suppress "another rival" to his throne, but "wise men" interpreting the appearance of a star that was seen by them journeyed to the manger with gifts signifying their fealty to His royalty. It is true that the Son of God humbled Himself to be born of a woman and made under the law? But within that mystery of godliness "God was manifest in the flesh."

But it is John's Gospel wherein is most clearly announced the high and unapproachable glory of our Saviour. The beloved disciple wrote of Him, "In the beginning was the Word, and the Word was with God, and the Word was God." The Voice at His baptism was heard to say, "This is my beloved Son, in whom I am well pleased."

The Divinity of Jesus

The divine attributes of our Lord were accepted only after the most careful consideration of them; perhaps we

should say, after comparisons had been made with other cults. That persons should be ranked as gods and even accept worship was not new in the pre-Christian world. In fact, one function of the Hebrew-Jewish people was the defense of their revelation "God is one" in conflict with the widespread, often repulsive idolatry of their day. The divinity of Jesus was acknowledged because His acts and revelation were such as only the One with the Father could declare. But even then, the temperamentally dubious Thomas required a demonstration before he would make that first confession relative to his salvation, "My Lord and my God."

Subject of Controversies

Church historians of the first three centuries of the Christian era have devoted a great deal of attention to the conclusions reached by the church concerning the "two natures and the person of our Lord." The so-called *ecumenical Creeds*—that is, the *Apostles'*, *Nicene* and *Athanasian*—are the result. In each of them the divinity of our Lord is given parity with his humanity. This "balance" is plainly apparent in the paragraphs of the *Creeds*.

The explanation of the second article of the *Apostles' Creed* written by Luther in 1529 for the *Small Catechism*, and used ever since by Lutherans everywhere has both clarity and devotional beauty. Its declaration of faith in "Jesus Christ, true God, begotten of the Father from eternity," is a recognition of His divinity that is neither obscure nor ambiguous. It shows the reversion of Luther and his contemporary

reformers from the futile and often absurd deductions of the Scholastics to the simple tenets of faith stated in the Gospels. With equal positiveness it steers clear of the shallows of the humanistic philosophers to whom the revival of learning gave the spotlight and who ushered in the regime of modern human inductions drawn from scientific research.

The Wise Men's Example

Very properly, the men and women of our day can be invited to interpret and apply the story of the Wise Men's visit to Bethlehem in the days of Herod, the king. Their external trappings can be accredited to the decorative impulses of past generations of believers, with whose traditions we are familiar from childhood. It is true that the inspired text makes no mention of richly caparisoned camels, nor of kings of the Orient who came with their imposing retinues and bearing gifts. But the basic significance of the narrative by Matthew is the evidence that the scholars of the time contributed their testimony about Him at whose birth the heavens declared the glory of God and the firmament showed His handiwork.

To the extent that the times "are out of joint," the role of the church is one of guidance:—guidance of attention to those manifestations of divine love and power whereby we know whom we have believed and in whom we have trusted. The two routes to an understanding of the Nativity at Bethlehem continue inviting to travelers. One of them exaggerates the phenomena of His divine Sonship. Thus gross superstitions are evolved for which the signs are imagined marvels of guidance, healing, and mystical communications. Relics and images are enshrined and saints are adored under the belief that the divinity of Jesus to which the Wise Men gave recognition is in some mysterious way shared in and manifested by "the saints."

But in a time of human advances in the realms of power and of control over the vast resources of nature, when there is the tendency to exalt man until his stature is deemed approaching the equivalent of the Son's, the real divinity as possessed by Christ is obscured. It is the incurable weakness of human reasoning that achievements which demonstrate the inherent possibilities of our uses of the resources of nature should becloud the appreciation of the Grace bestowed upon us.

DAILY BIBLE READINGS

December 20-26

M. The Babe of Bethlehem. Matthew 2: 1-12.
T. Messianic Prophecy. Isaiah 9: 1-7.
W. God's Love for Us. Romans 8: 31-39.
Th. God's Gift to All. John 3: 16-21.
F. Honoring God by Our Gifts. Mark 12: 41-44.
Sat. Manifesting Our Love. John 14: 15-21.
S. Sharing God's Gift. Matthew 28: 18-20.

THE YOUNG PEOPLE

By Amos John Traver

Christ Coming to His Own—At the End of the World

Matthew 24: 29-44

Jesus sat in a favorite resting place on the Mount of Olives with His disciples about Him. The crowd was not there to listen with curious ears to the conversation. It was a gathering of intimates and a time for the unburdening of hearts. Many times Jesus had implied in His public talks that He was going away and that He would come again. The going away they could at least partially understand, though it meant tragedy to them. But what did Jesus mean when He spoke of coming again?

This same question still troubles honest Christian people. Sects and isms have grown up, built upon some interpretation of the second coming of Jesus. Self-appointed prophets speak so certainly about the very time and place of His coming that the credulous are taken in by them. There are suggestions that the Christians of the early Church were also misled on this question and expected the end of the world in their lifetime. It is thought that many of them were ready to sell their possessions and give their value to the common treasury of the church. Earthly possessions would have no value if the world were coming to an end.

Certainly Jesus did speak of His coming again. In very striking and figurative language He describes the end of the world. Yet we will miss the point entirely if we expect to find any hint as to the exact time when all this would happen. He did give a number of the signs that would point to the judgment day and likened them to the budding prophecy given by the fig tree of the coming of spring and summer. What are some of the things Jesus offered as signs of His coming?

Signs of His Coming

Matthew 24: 14. "And this gospel of the Kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come."

This definitely suggests that the whole world is going to have the opportunity to accept or reject Him. This is by no means fulfilled, if it means every person born into the world. If it is taken more generally, Christian

missions have reached practically every known people.

Matthew 24: 9-12. "Then shall they deliver you up unto tribulation and shall kill you: and ye shall be hated of all the nations for my name's sake. And then shall many stumble, and shall deliver up one another and shall hate one another. And many false prophets shall arise and shall lead many astray. And because iniquity shall be multiplied, the love of the many shall wax cold."

In the passage Jesus foretells the struggle within the church and the persecution from without. Things happened in the persecutions of the early Church that could well be the fulfillment of these verses. Some did turn apostate and inform on their brethren. Similar things have happened many times in the history of the church.

Matthew 24: 6-9. "And ye shall hear of wars and rumors of wars. . . . For nation shall rise against nation and kingdom against kingdom: . . . and ye shall be hated of all nations for my name's sake."

The most productive period for prophetic cranks is when wars are waging. It is so easy to read these and similar verses in the light of a world war. Men are also emotionally stirred by war and open to the appeal of false prophets with eloquent tongues and much self-assurance.

Matthew 24: 29. "The sun shall be darkened and the moon shall not give her light and the stars shall fall from heaven, and the powers of the heavens shall be shaken."

This seems to point to extraordinary occurrences in the world of nature. As a result earthquakes, eclipses of the sun, great storms, tidal waves and many other phenomena have been used to frighten the credulous with the prospect of the end of the world.

Paul also says in Romans 11: 25: "For I would not have you ignorant, brethren, of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fullness of the Gentiles come, and so shall all Israel be saved."

This is typical of the verses quoted to prove that the end of the world will

not come until the Jews have generally accepted Christ.

Probably no more definite verses can be quoted on which to base expectation of the second coming. The prophecies of the Old Testament, particularly those of Daniel are favorite sources for the setting of the date of the end of the world.

Christ's Purpose

It is our conviction that the fact that the so-called prophecies of Christ have so often seemed to be fulfilled, is the proof of His purpose not to give any definite time for His coming. The point of all that He said in Matthew 24 on this subject may well be in verse 42, "Watch ye, therefore, for ye know not on what day your Lord cometh." We are to be "always ready."

Human nature being what it is, suppose we had a definite day set for the second coming, or millennium as it is often called. Most of us would live about as we wanted to live until about the time of the end. Then we would reform and get ready to meet the Lord. We would be very much like the student who neglects his studies during the year and crams for the final examination. It is far more wholesome to have our examinations daily, to be ready to welcome Christ at all times.

In effect Christ comes to each of us when we die. That is our judgment day, for after that there can be no more preparation for eternity. The uncertainty of life ought to warn us that we should live every day as though it might be our last. The angels came to the shepherds to tell them of the birth of Christ while they were busy in the regular routine of keeping sheep. If we feel the necessity of changing our occupation or our manner of life in prospect of the second coming, then we better change it without delay. Who knows what day may be his last on earth? And if we know and love Christ as we ought, this thought will not strike fear to our hearts but stir us to greater activity in His service.

In 1780 there was an eclipse of the sun and as the darkness swept over the earth at mid-day, men were afraid. The legislature of Massachusetts was in session and some of the legislators were caught by a contagion of fear. One of them moved adjournment. Sturdy Colonel Davenport arose to his feet and opposed the motion in these words: "If this is the end of the world, as my friend so tremblingly suggests, I hope to be found doing my duty, and if not, let us go ahead with our business." Is there a better answer?

* * *

To LEADERS: Topic date, December 26. Next topic: *First Things First—Christ First.*

Foundations of Faith

Lutheran Confessional Theology. By C. H. Little. Concordia. 185 pages. \$1.25.

In a day when confusion as to the foundations of faith and the teachings of the Christian religion is weakening the structure of Christianity, a simple presentation of the doctrines which constitute the core of the Lutheran Confessions is an interesting help. Most pastors are familiar with the contents of the Augsburg Confessions and the Formula of Concord, from their required seminary studies. All that most laymen know they obtain by indirection from preaching.

In this book a layman will find, in simple and understandable style, a brief statement and interpretation of conservative, orthodox Lutheran doctrine. It will clarify the minds of many that need clarifying. Some of the standard Lutheran positions will be of timely interest, such as the treatment of the anti-Christ in the Smalcald Articles.

Not the least interesting item about this little book is the fact that the Concordia Publishing House of the Missouri Synod publishes this volume by

a professor in the United Lutheran Seminary at Waterloo, Canada. In a sympathetic, and commendatory introduction, Dr. Theodore Graebner, of the Concordia Seminary faculty, states the necessity for a creed, sketches the historical background of the Confessions, and pays earnest tribute to three ecumenical American Lutheran theologians, Dr. Charles Porterfield Krauth, Dr. Theodore E. Schmauk, and Professor E. H. Klotsche.

PAUL H. KRAUSS.

The Christmas Masterpiece

Christmas. An American Annual of Christmas Literature and Art. Edited by Randolph E. Haugan. Augsburg. 76 pages. \$1.

THIS is America's most beautiful Christmas book. Each year since 1931 Augsburg Publishing House has been producing a Christmas book, and each finds a wider circle of admiring readers. Scripture, stories, poems, music, and excellent pictures are contained in the annual.

A feature of the book this year is a group of pictures illustrating sonnets by Grace Noll Crowell on the "four freedoms." Current history also crops up in an article on West Point and Annapolis, and another on the Red Cross.

Otherwise the book is what it might have been in any year—glowing with the timeless spirit of Christmas. There is an imaginative sketch on the story of the Three Wise Men; a short story entitled "Louisiana Christmas Gift," and a children's story under the title,

"Snippen's Dilemma."

There are fine full-color reproductions of Burne-Jones's "Star of Bethlehem," "Nativity with Shepherds" by Benedetto Buglioni, and black-and-white reproductions of several other Christmas classics. There are also some modern pictures and numerous photographs. G. E. R.

Self-searching Lutheranism

The Lutheran Church Under American Influence. By Paul W. Spaude. Lutheran Literary Board. 435 pages. \$3.50.

THIS monograph is a product of self-searching Lutheranism. The author, a member of the Wisconsin Synod, reveals some of the influences which America has exerted on various branches of the Lutheran Church in this country. The U. L. C. A. gets considerable attention. In a bibliography of twenty-five pages Dr. Spaude indicates the mountainous sources from which he has mined his data. Schematically he deals with such diverse in-

fluences as democracy, modern finance, fraternal orders, state universities; as well as with elements more related to doctrine, such as the social gospel, puritanism, evolution, rationalism, revivalism, unionism.

In some respects this book suggests Heinrich Maurer's studies in Missouri Lutheranism, made some twenty years ago and published in the *American Journal of Sociology*. Spaude's work covers more ground, but suffers from indigestion. His facts and generalizations are under-assimilated, sometimes faulty. Nevertheless, one senses a striving for objectivity. The author well knows he is a pioneer and that much

more should be attempted in this fruitful field.

This book may serve a worthy purpose if it stimulates further research also in the more subtle subject of Lutheran influence on American life. Or, is that still too much a part of the history we Lutherans must make?

E. THEODORE BACHMANN.

China, Christian Nation

The Chiangs of China. By Elmer T. Clark, Abingdon-Cokesbury. 123 pp. \$1.

It is heartening to read the tale of the Charles Jones Soong family, the like of which is seldom found in high places in any nation.

Three daughters, Eling, Chingling, and Mayling, brought into the family circle by marriage a trio of China's greatest men, revolutionist Sun Yat-Sen, Finance Minister H. H. Kung, and Generalissimo Chiang Kai-Shek. Their fresh Christian approach as exemplified by the New Life Movement may make China a leading Christian nation after the war.

Madame Chiang (Mayling) has captivated western-world Christians by her forthright stand against vengeance and bitterness for Japan. Thanks to this Soong family, the Occident may yet look to the Orient for Christian leadership. Concerning them one feels moved to pray as did the negro before the statue of General Booth, "O Lord, do it again!" ROGER G. IMHOFF.

Poems and Prayers

The Glory of God. By Georgia Harkness. Abingdon-Cokesbury. 125 pages. \$1.

HERE is a small book to put into the hands of those who enjoy inspirational literature. It could be used profitably by the sick and shut-in. Pastors will find herein poetry for illustrations.

The fifty poems are in three sections, "Poems of Assurance and Aspiration," "Nature Poems," and "Prayer Poems and Hymns." The fifty prayers include "General Prayers for Personal and Corporate Worship," "Prayers for Special Occasions and Needs," and "Prayers for Particular Groups."

The poems are brief and the prayers are timely. Both include many references to the present situation. The language is devotional and is particularly rich in scriptural allusions.

The author is professor of Applied Theology at the Garrett Biblical Institute at Evanston, Ill. Her theology, evangelical with a social emphasis, is truly set forth in this volume.

The dedication to her father is especially beautiful. A sonnet, it employs the figure of a tree, "A giant pine, magnificent and old." DAVID A. MENGES.



School of Evangelism

Trinity Church, Danville Pa., finds Week's Program of Great Worth

It was the privilege of our congregation to hold the "Congregational School of Evangelism" October 10 to 15, under the direction of Miss Christie Zimmermann, a missionary from India on furlough. It is my belief that this is an opportunity that should not be overlooked by any of our churches. It affords information, inspiration and impetus to greater missionary endeavor. It is impossible for us to estimate the influence of the school, but it is felt that it accomplished a purpose in the above congregation.

The manner in which the school was conducted was an adaptation of the original plan to meet our local situation. On Sunday morning Miss Zimmermann exhibited some curios and addressed each of the three departments of the Sunday school. She attired two scholars in the native dress of India. This developed interest in the children's meetings during the week. At the main service in the morning the pastor's sermon was on the theme, "A Christian Duty" and was missionary in character. The missionary spoke briefly at this service. The entire Vesper Service was devoted to missions, the missionary making her address in place of the sermon.

The weekday meetings were held each evening from Monday to Thursday inclusive for adults. Each afternoon a group of children met—Monday those from 4 to 8 years of age, Tuesday from 8 to 12, and Thursday 12 years of age and above. The missionary addressed the class of high school scholars Wednesday morning. In Danville we have a weekly period of religious instruction on released time. Each Wednesday afternoon at 4 P. M. our Weekday Religious School is held for those between the ages of 4 years and high school age. The missionary addressed this group.

We had previously announced a congregational dinner for Friday night of the week the missionary was in our congregation. We brought the school to a close with this, the missionary being the speaker. At the close of this meeting, "The Cross Is in the Field," a four-reel motion picture of India, from the Board of Foreign Missions, was shown.

During the period of meeting, missionary curios and pictures were on display on tables, which were centers

of interest before and after the meetings. Missionary books and literature from the Women's Missionary Society were on display and were sold.

Miss Zimmermann was entertained at the home of the pastor during her stay. Several families requested her presence at dinner in their homes, and these invitations were accepted.

The success of such a school is largely due to the manner in which it is introduced to the congregation and publicized. We suggest the following plan of procedure:

1. Secure the approval and co-operation of the Church Council, the Women's Missionary Society, and/or other women's groups in the church.

2. Publicize it in the newspaper, church bulletins, announcements, and other means that may be available, two weeks in advance. When possible use cuts of missionary. Emphasize that men are welcome.

3. The Sunday before the missionary arrives to conduct the school, preach on the missionary theme, emphasizing the need of missions and the value of the study. This would prepare the people for that which is to come.

4. Where possible, have the church council and a ladies' committee arrange and execute an every home visitation. These calls should explain the program of the school, and extend an invitation to participate as a family.

5. Our experience has demonstrated that where age group meetings are held for children, some special work must be done to secure the attendance of those 12 years of age and above.

BERNARD W. KRAFF, Pastor.

An Older Congregation

Buffalo, N. Y., Nov. 8, 1943.

Dear LUTHERAN:

The October 27, 1943 issue of THE LUTHERAN contained an article on the seventy-fifth anniversary of the Church of the Reformation, Rochester, N. Y., a sentence of which read, "This church is also the first entirely English-speaking Lutheran congregation in western New York." The writer of this article was evidently unaware that in another Lutheran church in Western New York services had been conducted in English thirty years before the founding of the Church of the Reformation.

In the First English Lutheran Church of Lockport, N. Y., founded in 1837, the Gospel according to the Augsburg Confession has been regularly preached and the services conducted in the

English language for more than 106 years. The Lockport Church was originally a member of the Hartwick Synod, with which it continued until the organization of the United Lutheran Church and the formation of the United Lutheran Synod of New York.

In justice to a congregation which has steadily held to the faith for more than a century, and which was the pioneer of English Lutheranism in this part of the country, I trust that you will give this correction space in an early issue of THE LUTHERAN.

LUTHER K. WATKINS.

A Request

Dear LUTHERAN:

As Protestant chaplain it is my job to minister to some 643 Protestant cadets at our training school at the Pennsylvania Industrial School. One of my concerns is that of providing them with proper religious literature. I find that *Quest* and *Pilot* are accepted by the boys who range from 15 to 25 years of age.

It would be appreciated if you could insert an advertisement in THE LUTHERAN suggesting that any church having a supply of these left over from their Sunday distribution would do a good deed if they were to ship them to me, addressed to *Protestant Chaplain, P. O. Box 200, Camp Hill, Pa.* They will be appreciated.

HARRISON ZIEGLER III.

At the Peace Table

Dear LUTHERAN:

I hope the views of an ordinary layman don't bore you.

High churchmen now are coming around to a more sensible attitude towards collaboration of church and state in the matter of church representation at the Peace Table, as I note in news reports. Protestants should put up argument and set an example to Catholics against demands for church representation at the Peace Table. Christians in discussions among themselves, in their publications, and to officials of state when asked, should give their opinions in matters of politics and economics. They will in this way be represented. This representation has already begun. As one instance, none could be better than the appearance of Madam Chiang Kai-shek and her speech to our Congress some months ago.

ELMER WEISER.

Fredericksburg, Tex.

Men of the Church in Conference

The Christian Home

THE sixth annual convention of the *Alleghany Conference of the Central Pennsylvania Synod* was held in St. Paul's Church, Altoona, the Rev. John L. Barnes pastor, October 26. The one-day session was a busy one, filled with many worthwhile thoughts and meditations and expressive of a fine spirit of Christian fellowship. Routine business matters were held to a minimum and attention was concentrated on the meditations and papers of the day, based on the theme, "The Christian Home."

The Rev. J. A. Brosius of Johnstown, retiring president, was in charge of the sessions. The opening meditation, "Feed My Flock," was given by the Rev. James Fisher of Johnstown. A paper, "The Home's Responsibility to the Church," was read by Pastor R. W. Lind of Altoona. The Holy Communion Service was held with the officers in charge, and the sermon was delivered by Pastor Luke H. Rhoads of First Church, Altoona.

Following a dinner served by the ladies of the church, the pastors and lay delegates gathered for a profitable afternoon session which opened with a devotional period and meditation, "Loyal Ministers of Christ," led by Pastor H. G. Hohman of the Rockwood Charge. Following a brief business period, Dr. G. R. Heim, pastor of the Geeseytown Charge, presented a paper, "The Church's Responsibility to the Home." This was followed by a paper by Pastor Paul L. Reaser of Bethany Church, Altoona, on "The Church and Her Place in Rebuilding the World." The third paper of the afternoon session was given by Pastor J. E. Stambaugh of the Breezewood Charge and pertained to "Public Instruction in Religion."

President Brosius presented the following synodical representatives, who spoke to the convention regarding their various fields of endeavor; Dr. M. R. Hamsher, president of the Central Pennsylvania Synod; Miss Fern Ogline, Conference secretary for the "Children of the Church"; Mr. Luther Grossman, superintendent of Tressler Orphans' Home at Loysville, Pa.

The convention concluded with the Vesper Service, at which time Dr. H. D. Hoover, professor of practical theology at Gettysburg Seminary, spoke to the group. He stressed the necessity of having strong Christian homes for the rebuilding of the Christian world.

Together with other business matters the Conference was concerned with the election of officers and delegates to the

1944 convention of the United Lutheran Church. The results of these elections were: *Conference officers*—President C. H. Hershey, Altoona; vice-president, M. J. Ross, Friends Cove Charge; secretary, J. E. Stambaugh, Breezewood Charge; treasurer, Dr. W. H. Shaver, Johnstown.

Delegates to U. L. C. A. convention—Clerical: Pastors C. H. Hershey, J. L. Barnes, R. W. Birk, G. R. Heim, and M. J. Ross. Lay: Dr. W. H. Shaver, H. E. Mann, C. W. Clapper, S. Z. Miller and L. C. Miller.

The 1944 convention of conference will be held in Trinity Church, Bedford, the Rev. E. L. Hauser, pastor.

The convention was rich in spiritual food and joy, one being the honoring of Dr. F. S. Shultz, retired, of Altoona, who has passed the fourscore mark in life and who has lived his entire life and served more than fifty years of ministry in the Alleghany Conference.

RALPH W. BIRK.

Enthusiasm up to Par—Attendance Lower

ALTHOUGH the attendance was lower than usual, the spirit and enthusiasm of the convention of the *Central Conference of the Ohio Synod* was up to former gatherings as the twenty-third annual session convened in Trinity Church, Millersburg. Pastor Knox R. Roberts, in addition to working in a war plant, proved to be a genial host along with his people.

Pastor George W. Dittmar preached the Communion sermon.

Profitable periods were realized as Pastor Walter M. Brandt of Newark presented an exegesis on I Corinthians 15; and considerable worthwhile discussion followed the thought-provoking presentation, "Kinds of Preaching for Our Day," by Dr. Harold H. Lentz of Ashland.

Dr. C. Franklin Koch, executive secretary of the Board of Social Missions, emphasized the importance of the Christian family today and pointed to the solution of juvenile problems. Dr. Koch's declaration on "The Church Can Do Something" before the lay and clergy delegates, following the Brotherhood banquet, provided a forward-looking picture for the United Lutheran Church.

Helpful devotional addresses were given by Pastor Roberts, Pastor J. D. Mumford of Bucyrus and Pastor A. G. Lansberry of Sharon Center.

Article XXV of the Augsburg Confession was given consideration in a paper by Pastor Herman L. Gilbert

of Mansfield. Roy L. Stroup of Shelby, the conference representative to the executive board, spoke in behalf of the coming Evangelical program in the state.

Dr. E. Clyde Xander, synod's missionary superintendent, outlined the work of his division of labor and enumerated hopes and plans for the Rev. Joseph W. Frease, director of religious education and young people's work, as well as for Dr. George W. Miley, president of the synod.

A thorough and comprehensive report of the activities of the Parish Church School Board was given by Secretary Arthur H. Getz.

Delegates were given a picture of the coming institutes in local congregations under the supervision of the Board of Foreign Missions by Dr. E. E. Snyder of Van Wert.

Mr. T. D. Brown of Mansfield was re-elected president of the Brotherhood during the Monday evening banquet. A. L. Comstock of Orrville was named secretary-treasurer.

Pastor K. J. Bishop of the Adamsville Parish was elected president of conference; Pastor Robert H. Miller, secretary; and Mr. Harry L. Hess of Ashland was re-elected treasurer. The Rev. Roy L. Stroup of Shelby and Dr. Harold Lentz of Ashland were named to the executive board of synod.

Pastor Bishop, with the help of graphs, provided the rural picture in Lutheran circles.

HERMAN L. GILBERT.

West Penn Conference Meets at Hanover

THE sixth annual convention of the *West Pennsylvania Conference of the Central Pennsylvania Synod* met in St. Matthew's Church, Hanover, Pa., November 9, the Rev. Dr. H. H. Beidleman pastor. This meeting was a part of the congregation's celebration of its two hundredth anniversary.

The morning session opened with the Service of Holy Communion administered by the officers. President Henry W. Sternat preached the sermon. The reports indicated a spiritual and material growth within the conference. The officers were re-elected for the ensuing year: the Rev. H. W. Sternat, president; the Rev. Snyder Alleman, secretary; the Rev. Glenn T. Hafer, treasurer.

The afternoon session opened with devotions led by the Rev. John F. Sammel. President M. R. Hamsher brought greetings from synod, and challenged every pastor and congregation to a larger sense of loyalty to the whole church, stressing our oneness, particularly as that oneness relates itself to the new synodical boundaries.

The first paper, presented by the Rev. Karl S. Henry, superintendent of home missions of the Ministerium of Pennsylvania, dealt with "The Challenge of Shifting Populations—The Rural Point of View." Dr. Dwight F. Putman, pastor of Christ Church, Gettysburg, spoke of "The Church and the Post-War World."

The evening session was devoted to the Brotherhood. Dr. D. L. Biems-

derfer, president of Millersville Teachers' College, spoke on "The Ancient Landmarks." W. K. S. Hershey presided.

One of the greatly appreciated features of the sessions was the splendid music furnished and directed by Mr. J. Herbert Springer, organist and choir-master of St. Matthew's.

There were 143 registrations, 87 pastors and 56 laymen! J. M. SPANGLER.

Missionary Societies in Convention

Indiana Women Meet in Indianapolis

The twenty-fourth annual convention of the *Women's Missionary Society of the Indiana Synod* met in the First Church, Indianapolis, October 20 and 21, with all the churches of Indianapolis acting as co-hostesses. One hundred sixty-eight persons were registered for the convention, which included 75 delegates from about 60 societies, 4 state officers, 3 conference presidents, 19 department secretaries, and 67 visitors. Many other visitors who did not register also attended the sessions.

The theme was, "I Must Be About My Father's Business." The opening session was the Communion Service conducted by the Rev. Robert Heine with sermon by the Rev. Olen Peters, pastor of the convention church. Dr. Carroll J. Rockey conducted the Wednesday Vespers.

The Rev. Howard R. Kunkle, missionary on furlough from British Guiana, was the chief speaker of the convention, and his picture of this field with its possibilities and its needs was vivid and challenging. The synodical special gift this year was for the British Guiana mission and about \$350 was presented to Mr. Kunkle by Mrs. Robert Daube, who with her husband formerly served this field. In the presentation she brought out the contrast in the scope of work there at the time of her service and at the present. The budget alone has increased from \$1,000 a year to \$16,000, and the number of congregations multiplied from six congregations and one preaching point to eighteen congregations and twelve preaching points.

One year ago the synodical society adopted a Standard of Excellence, a goal for which all societies should strive. We are highly encouraged to have thirty societies out of seventy-four achieve the goal and take their places on the Roll of Honor.

Three new societies were admitted to membership: the Women's Auxiliary of the First Church, Mishawaka; St.

Andrew's, Speedway; and the reorganized society of Trinity Church, Terre Haute. The Life and In Memoriam shower was a real surprise and joy, with a total of 57 Life Memberships given and 12 In Memoriam memberships. The total sum of the shower was \$840, the largest shower in the history of the synodical society. Included among these was an In Memoriam membership given by the synodical society in honor of the late Dr. Clarence E. Gardner, pastor emeritus of the convention church.

Reports of the three synodical delegates to the Triennial Convention at Roanoke, Va., was an interesting and important feature of the convention.

The officers elected to serve for the coming year are: Mrs. J. A. Swihart, Fort Wayne, president; Miss Hilda Weaver, Auburn, vice-president; Miss Meta Fellerman, Indianapolis, statistical secretary; Mrs. Virgil Yohe, La Grange, recording secretary; Mrs. Ed C. Binder, Columbia City, treasurer; Mrs. E. V. Anderson, Elkhart, trustee of Leathers' Memorial Fund.

Maryland Missionary Society Meets in Baltimore

"I HAVE set before thee an open door"—open and closed doors are very different in God's economy and ours. God shows us an open door when men think it a closed one," so spoke Dr. Harry F. Baughman, professor of systematic theology at Gettysburg Seminary, as he delivered the address which climaxed the sixty-first annual convention of the *Women's Missionary Society of the Synod of Maryland*, held October 13 and 14 in the Church of the Reformation, Baltimore, Md.

The theme was, "Our Father's Business," and Dr. Baughman spoke on the subject, "Our Father's Business—Its Promise."

The convention opened Wednesday morning with the celebration of Holy Communion administered by the Rev. Howard F. Reisz, pastor of the host church; R. D. Clare, D.D., pastor of St.

Mark's Lutheran Church, Baltimore; the Rev. Herman D. Hammer, missionary, Buenos Aires, Argentina; and Dr. Roy Strock, former missionary to India. Mr. Reisz used as the subject of his meditation, "This Man With a Cross." The Communion was followed by the Service of Remembrance led by Miss Lottie Keller for forty-eight deceased members.

Mrs. H. L. Schluderberg had charge of the opening worship period at each of the three daytime sessions, giving interesting and inspirational expositions of "Our Father's Business—Its Breadth, Its Urgency and Its Challenge."

The convention was formally opened by Mrs. M. Edwin Thomas, president.

"If there is anything valid about this Christianity of Jesus Christ, it has something to do with the character building of our boys and girls," said the Rev. Willis Ford, executive secretary of the Maryland-Delaware Council of Churches, in his address, "Our Father's Business in the Community."

Miss Clara J. Leaman, speaking on "Our Father's Business in a Defense Area," stated, "We have foreign mission conditions right on our own doorstep."

A tiny replica of the houseboat destined for British Guiana was passed during the Wednesday evening dinner, and each delegate put the offering from her society into it. The result was \$1,053.75, which, added to last year's offering, totals \$2,311.80.

The Rev. and Mrs. Herman D. Hammer told of their work in Argentina at the vesper service, pleading the need of workers in that field, particularly a deaconess to help establish an indigenous diaconate.

Thursday morning, the Rev. Augustus Hackman, of Epiphany Church, Baltimore, representing the Maryland Synod, and Mrs. Martha Goedeke, representing the Children of the Church, gave informative talks. Miss Selma Bergner brought the message from Christians in China, Japan, Germany and occupied Europe, "We are working with you."

Mrs. Malcolm Shutters, returned missionary from China, painted an interesting and colorful but depressing picture of life in China.

A play, "Whose Business?" was given by Mrs. Fred Eckert and the department secretaries.

Mrs. Paul Keyser installed the following officers: President, Mrs. M. Edwin Thomas, Baltimore; vice-president, Mrs. A. M. Laster, Washington, D. C.; recording secretary, Miss Harriett Engelbrecht, Baltimore; corresponding secretary, Mrs. H. A. Schindel, Hagers-town; treasurer, Mrs. Harry B. Fogle, Uniontown; and historian, Mrs. Calvin E. Schildknecht, Frederick.

GRACE BEARD YOUNG.

S. W. Herman, Jr., Guest Speaker

THE tenth annual convention of the *Women's Missionary Society of the Kentucky-Tennessee Synod* was opened with the Service of Holy Communion, October 12, at Trinity Church, Louisville, Ky. Ira R. Ladd, D.D., pastor of the host church, and the Rev. Arthur Huffman were in charge.

Mrs. L. F. Speckman, president of the synodical society, introduced the speaker for the evening, the Rev. Stewart W. Herman, Jr., former pastor of the American Church in Berlin. He spoke on the subject of the many refugees of the war-torn world who have found their only sure refuge in God.

The theme, "Our Father's World—Building with Christ at Home," and "Building with Christ the World Around," was developed in the devotions by Mrs. Charles L. Strubel and Mrs. Clayton A. Robertson.

Greetings from the synod were brought by President Ladd.

A major item of business was the adoption of changes in the constitution. Mrs. Fred Kimmell, Jr., chairman of the Constitution Committee, presented the revisions. They were approved.

Inspiration and help were gained from reports from the Triennial Convention at Roanoke, brought by Mrs. Ann Katherine Regitko, Mrs. L. F. Speckman and Mrs. Fred Kimmell, Jr.

A beautiful Memorial Service was conducted by Mrs. Arthur Huffman for the sixteen departed members.

The election of officers resulted as follows: Mrs. Lawrence F. Speckman, president; Mrs. Clayton A. Robertson and Mrs. Lorin L. Spenny, vice-presidents; Mrs. Edwin J. Detmer, recording secretary; Miss Marguerite German, treasurer; Mrs. Charles Graff, statistical secretary.

The society will continue to help with the support of Mrs. Heintz Meyer at Konnarock, Va., by the contribution of fifty cents per member per year; \$100 was designated to go to Lutheran World Action and \$100 to the Louisville Lutheran Home.

The convention was invited to be guests of Memorial Lutheran Church, Louisville, Ky., for the 1944 convention.

The reports of the department secretaries were given under the direction of Miss Henrietta Redding, Promotion Secretary.

In an impressive service, Mrs. Ladd installed the newly elected officers.

The social highlight of the convention was the dinner Wednesday evening at the Douglas Boulevard Christian Church. Flags of the United Nations decorated room and tables. Miss Alice

Laidly presided. A delightful program of music, "Around the World Through Music," was conducted by Mrs. Fred Zahn, Jr., with the able assistance of her son, Fred III, and Trinity Women's Chorus.

Miss Lilith Schwab, missionary on furlough from India, was the speaker for the evening.

MRS. EDWIN J. DETMER.

Dr. Hamsher Explains Synodical Realignment

THE fourth convention of the *Women's Missionary Society of the East Pennsylvania Conference of the Central Pennsylvania Synod* met in Trinity Church, Germantown, Philadelphia, Pa., October 21.

Sister Louise Burroughs led the devotions. Meditations were based on the theme, "A More Excellent Way—Love Thy Neighbor," and "A More Excellent Way—Thyself and God."

The morning session was presided over by the president, Mrs. J. E. Rudisill of Harrisburg. After the formal opening Mrs. C. P. Swank, chairman of credentials, gave her report. Mrs. Raymond Foellner, chairman, presented the program. Greetings from Trinity were extended by Mrs. C. P. Wiles. The response was given by Mrs. Paul Wagner. Greetings were also extended by Mrs. C. K. Lippard, president, Women's Missionary Society, Philadelphia Conference of the Ministerium of Pennsylvania; Mrs. W. H. Menges, president, Central Pennsylvania Synod Women's Missionary Society; and the Rev. Dr. T. Benton Peery, president of the East Pennsylvania Conference.

The reports of the officers showed faithful work in the societies.

Dr. M. R. Hamsher, president of the Central Pennsylvania Synod, gave the conference an informative report on "Realignment of the Synods."

The vice-president, Mrs. H. K. Singer of Allentown, presided at the afternoon session. The reports of the department secretaries were very impressively presented in three groups under the Way, the Truth and the Life.

The conference was addressed by Mrs. Virgil B. Sease, a member of the Educational Division of the Women's Missionary Society; and Miss Selma Bergner, secretary of promotion.

The following officers were elected: President, Mrs. J. E. Rudisill, Harrisburg; vice-president, Mrs. W. E. McHale, Steelton; recording secretary, Mrs. M. B. Krum, Lebanon; statistical secretary, Mrs. George Heiges, Mannheim; treasurer, Mrs. H. L. Crist, Harrisburg. These officers were installed by Mrs. D. Burt Smith of Philadelphia.

The highlights of the Roanoke Con-

vention were brought by Mrs. E. N. Bauer and Mrs. Raymond Foellner. The society accepted a cordial invitation to hold its next meeting in St. John's Church, Lancaster.

The Vesper Service was in charge of the Rev. Frank H. Clutz, pastor loci. Three beautiful, inspiring numbers were sung by the Philadelphia Seminary Choir. The message was brought by Mrs. Malcolm Shutters, missionary to China.

MRS. H. K. SINGER.

A World View of Missions

THE thirty-fifth annual convention of the *Women's Missionary Society of the Wisconsin Conference of the Synod of the Northwest* was held in the Church of the Redeemer, Milwaukee, Wis., October 20 and 21.

The theme of the convention, "And I, If I Be Lifted Up," was developed in a series of meditations, led by Mrs. William Chandler, Sr. Mina Pape, parish worker of Redeemer Church, and Mrs. D. H. Shelhart.

At the opening service Wednesday morning the Rev. P. H. Waldschmidt, assistant pastor of the host church, was liturgist. R. H. Gerberding, D.D., president of the Synod of the Northwest, delivered a splendid meditation on the convention text. In the administration of the Holy Communion they were assisted by the Rev. William Niebling, president of Wisconsin Conference.

At the Wednesday evening session the special guest speaker, the Rev. George R. Flora, missionary on furlough from Liberia, Africa, with words and movies pictured the natives of Liberia and how they live. He revealed what a change the Gospel message can bring to their lives.

The thrilling and rich experience of organizing mission congregations was related by Pastor D. H. Shelhart as he told of the remarkable record at Ft. Atkinson and the progress at Two Rivers, where he is now working and hoping to enroll the largest charter membership in the history of the synod.

Telling of the work of the Wisconsin Lutheran Welfare Society in caring for 350 children and 112 unwed mothers since last January, the Rev. H. J. Whiting, executive secretary, challenged us to make our communities wholesome.

Mrs. A. S. Feddersen reported that the first protege of the Student Aid Fund established 18 months ago, Miss Eleanore Gillstrom, had graduated with honors in May from the Baltimore Motherhouse and Training School and began working September 1 in the congregation of the Rev. A. Goos of the Manitoba Synod and at the Lutheran College and Seminary at Saskatoon, Canada.

A popular feature was a Quiz Pro-

gram on Departments conducted by Mrs. L. G. Cloninger.

The convention enjoyed the unexpected pleasure of the presence of Miss Martha Akard, who has spent twenty-eight years in Japan, and of Mrs. William Gable from Rocky Boy Indian Reservation.

New societies were received from South Beloit, West Bend, and Calhoun, bringing the roll to 63 societies with 1,514 members, a gain of 56. Attendance was above average, with 176 official delegates registered, 22 pastors and 157 visitors.

Mrs. M. F. Rheingans, president of the synodical society, brought glimpses of the Roanoke convention.

In spite of rationing, the women of Redeemer Church served a delicious luncheon Wednesday noon and entertained at a social hour in the evening.

Pastor Niebling installed the re-elected officers: President, Mrs. C. A. Piel, Milwaukee; vice-president, Mrs. Walter Bredendick, Menasha; recording secretary, Miss Marie Nelson, Madison; treasurer, Mrs. Earl F. Wood, Kenosha; and statistical secretary, Mrs. R. A. Drechsler, Milwaukee.

MARIE NELSON.

"The Way of Peace"

THE twenty-third annual convention of the *Women's Missionary Society of the Central Conference of the Synod of Ohio*, met at Grace Church, Wadsworth, Ohio, October 21 and 22, with a registration of 263.

Inspiring devotions were conducted by Mrs. C. F. Sheriff of Mansfield, on the theme, "The Way of Peace." Greetings were brought from Mrs. Paul Knauss, president of the Synodical Society, and the Rev. K. J. Bishop, president of Central Conference.

The principal speakers at several sessions were Miss Ruth Joram, general secretary for Promotion in the Women's Missionary Society; Miss Ethel Emerick, missionary to Liberia, and Mrs. L. G. Gray, synodical Life and In Memoriam secretary.

Mrs. S. A. Metzger, retiring president, gave a splendid report of her three years in office. Among other fine reports were the following: 64 new members since June 30, making the total membership 1,481; 90 new subscriptions to *Lutheran Woman's Work*, making a total of 1,204 subscriptions; 100 Life and In Memoriams since the last convention, a total of \$1,180; and a convention Box Work offering of \$455.

An inspiring program was presented to 350 guests at the evening dinner session honoring the younger women.

One of the outstanding presentations at the convention was the Department Hour given under the direction of Mrs.

D. L. Miley, assisted by members of Grace Church and the Department secretaries.

The following officers were installed by Mrs. Metzger: President, Mrs. E. G. Price, Lorain; vice-president, Mrs. H. L. Gilbert, Mansfield; recording secretary, Mrs. R. H. Miller, Tiro; statistical secretary, Mrs. Harvey Beachy, Wooster; treasurer, Mrs. S. L. Swingle, Roseville.

The convention will be held in 1944 at Trinity Church, Ashland, Ohio.

MRS. R. H. MILLER, Sec.

New England Women in Convention

DELEGATES and visitors enjoyed the hospitality of Reformation Church, New Britain, Conn., the Rev. F. W. Schaefer pastor, at the fifteenth annual convention of the *Women's Missionary Society of the New England Conference, United Synod of New York*, October 29. At the Communion Service the Rev. F. W. Schaefer and the Rev. Oscar V. Werner, both of New Britain, were the celebrants.

Mrs. F. W. Schaefer, president, ably presided, and presented an inspiring report. Greetings were brought by Pastor McKnight, president of the conference, and Mrs. Edwin Boettger, newly elected president of the synodical society. Reports of officers and committees, a short and enthusiastic report on the Roanoke convention by Mrs. Gertrude Lawrie, and presentations of the Literature and Industrial departments by Mrs. William Eberhardt, Mrs. Herbert Dichsen, and Mrs. E. W. French rounded out the morning.

Mrs. William B. Sadtler opened the afternoon session with a short talk pointing out the necessity of recognizing the rising tide of racial intolerance in our country, and the urgent need of combating this menace at every opportunity. The highlight of the afternoon was a pageant dramatizing the life of Theodore Fliedner, followed by a vital and thought-provoking address on the history, purpose, work, and training of the diaconate, by Sister Mildred Winter of the Baltimore Motherhouse, particularly stressing the great shortage of deaconesses and trained workers, and urging all present to do all in their power to encourage young women to enroll for this vital work. Other special reports, including those of department secretaries, a short sketch showing new ways of program planning, and installation of officers by Mrs. Boettger, filled the afternoon.

The evening began with a banquet served at the Y. M. C. A., during which local society presidents gave brief reports. The gathering was addressed by

Dr. H. Grady Cooper, returned missionary to China, for six months a prisoner of the Japanese, and now studying at the Kennedy School of Missions at Hartford. Dr. Cooper held the close attention of his audience as he described the general foreign mission situation, with its successes and failures, and the great needs of not lessening our efforts in these wartimes.

All officers were re-elected, as follows: President, Mrs. Schaefer; vice-president, Mrs. William B. Sadtler; secretary, Mrs. Walter Johnson; treasurer, Mrs. E. W. Burkhardt; statistical secretary, Mrs. Emil H. R. Vogel.

RUTH R. SADTLER.

Hears Outstanding Speakers

THE fourth annual convention of the *Women's Missionary Society of the Susquehanna Conference of the Central Pennsylvania Synod* was held in Grace Church, Mt. Carmel, Pa., the Rev. W. M. Allison pastor, October 19 and 20.

The convention opened with the Service and Holy Communion conducted by Pastor Martin of Shamokin and Pastor Allison, after which the convention was formally opened by the acting president, Mrs. Russel Crouse. The president, Mrs. John I. Cole, moved from the conference during the year.

The theme, "The Faith We Live By—In Witnessing, In Achieving, In Serving Together," was developed in an inspiring manner in devotions conducted by Mrs. Ethel Carl and Mrs. Donald Rhoads. The host church provided beautiful music at all sessions.

The guest speakers were Mrs. W. F. Morehead, secretary of the Education Division of the Women's Missionary Society; Dr. J. Roy Strock, missionary to India; Dr. M. R. Hamsher, president of Central Pennsylvania Synod, brought greetings from the synod. Pastor Martin substituted for the president of conference and brought hearty greetings.

Miss Catherine Mergner presided at the banquet which was in charge of the Group B, Missionary Women; 125 missionary workers enjoyed the banquet. The reports of the officers and department secretaries were for the most part encouraging.

The delegates who attended the Triennial Convention at Roanoke gave most helpful reports of the convention: Mrs. W. H. Lauver, Mrs. Charles Abbott, Mrs. E. L. Bottiger, and Mrs. L. G. Shannon.

Mrs. Russel Crouse installed the following officers: President, Mrs. A. H. Knight; vice-president, Mrs. Donald Rhoads; recording secretary, Mrs. J. J. Weikel; statistical secretary, Mrs. James Hoover; treasurer, Mrs. R. K. Erb.

MRS. O. E. SUNDAY.

CHAPLAIN AT MUHLENBERG

Dr. John W. Doberstein's Installation Expresses Institution's Emphasis on Religion

By GORDON B. FISTER

THE basic place of the Christian Church in higher education was emphasized at Muhlenberg College, Allentown, Pa., when leaders of both the United Lutheran Church and the Ministerium of Pennsylvania took part in the installation of the Rev. John W. Doberstein, Litt.D., as chaplain of the college November 7.

A congregation that packed the Gideon F. Egner Memorial Chapel on the campus heard Dr. Doberstein, former pastor of Grace Church in Norristown, Pa., pledge himself to a furtherance of his own and Muhlenberg's belief that a unifying, integrating Christian philosophy of education will make total student experience a Christian experience.

The Church's charge to the college and its new chaplain was given by Paul J. Hoh, D.D., professor of practical theology at the Philadelphia Seminary, and by Emil E. Fischer, D.D., president of the Ministerium of Pennsylvania. Muhlenberg's own belief in the Christian philosophy of life as fundamental to sound education was reiterated by Dr. Levering Tyson, president of the college.

Dr. Doberstein, a graduate of Thiel College and of the Philadelphia Seminary with the class of 1930, was installed by the Rev. Harvey C. Snyder, president of the Allentown Conference. Assisting in the service were John L. Deaton, D.D., president of the Board of Education of the United Lutheran Church; the Rev. Dr. Luther D. Reed, president of the Philadelphia Seminary; and the Rev. Earl S. Erb, executive secretary of the Board of Education of the Ministerium of Pennsylvania.

Dr. Doberstein's work at the college, under the call extended him by the Board of Trustees, is to maintain and direct the religious life of the college and to formulate a plan whereby all phases of religious instruction on the campus can be integrated in a regular department of the college with the chaplain as its executive officer.

The responsibility for the development of the needed Christian philosophy of education, the new chaplain said in his inaugural sermon, rests squarely upon the Church and church colleges. Religion, he emphasized, must infuse the whole curriculum and life of a college, providing the world view within which all knowledge, skills and techniques, and specializations must be organized. All courses of instruction, all policies, all the life of the institu-

tion, he said, must be integrated with that Christian world view.

The college, he said, must come closer to the church, and the church must come closer to the college. The church must exhibit a far deeper concern for its colleges than it has done, and it must demand that they become more purposefully Christian. If it is performing its function, the college has the right to demand of the church its encouragement, its prayers, its guidance, and its constant concern for the welfare of the college. It has the right to demand that it shall not be required to do its work while being kept in the state of a perpetual mendicant.

Christian colleges such as Muhlenberg, Dr. Hoh said in his sermon, must demonstrate the Christian spirit in life-related action. The source of that spirit, he said, comes only from living touch with God through Jesus Christ. The function of the chaplain, he maintained, is to keep the supply lines of God's Grace in Christ open and working direct to the college life, to all its relations and activities. Only a demonstration of the Christian spirit, he said, can create a better world of understanding, of good will, of brotherhood, of prosperity, of peace.

Dr. Fischer said that a chaplain at a church college is the tangible and concrete symbol of the church's conviction that the teaching and personal ministry which she exercises through her pastors is a vital ministry that must not be interrupted when a student leaves his old environment to make his home on the campus of one of her colleges.

Dr. Tyson said that the installation of a chaplain at Muhlenberg is a positive indication that despite educational and religious storm and stress and in the face of confusion shaking foundations all over the world, Muhlenberg is determined to stand fast in its belief that the Christian philosophy of life is fundamental to a sound education.

Thiel College, Greenville, Pa.

THE preservation and improvement of the Liberal Arts has become the aim of the members of the Thiel faculty. They are giving their undivided attention to the teaching and counseling of the civilian students. Under the leadership of Dean H. G. Gebert, the faculty and students are reaping the benefits of a carefully organized and administered advisory system.

Prof. W. Emerson Reck, Director of Public Relations, Colgate University, addressed the faculty at the beginning of the school year and spent several days on the Thiel campus. He is a former president of the American College Publicity Association, and has given most of his energy and leadership to Christian Higher Education. His message on public relations increased the vision of the Thiel faculty and gave everyone a new approach to his work.

In spite of travel restrictions, quite a few graduates and former students were able to attend a strong homecoming program, November 5, 6, and 7. Convocation was observed Friday evening, November 5, featuring as the speaker Mr. Frank G. Andrews, superintendent, CAA Region 1, New York City. Miss Mary Ann Zaludny received the Thiel Key for making convocation for the third time.

Under the leadership of the Hon. Frank L. Fay, president of the Board of Trustees, plans have been made to secure \$150,000 necessary to complete the Women's Residence Hall upon the termination of the war. Already individuals and auxiliary organizations of churches are responding to the suggestion of sponsoring a room at \$1,000.

November 18 the Rev. Arthur H. Getz of the Parish and Church School Board, spoke to the faculty and students in chapel; Dr. Roy Strock, missionary to India, will give the message to them December 2. These servants of the Church enlarge the scope and meaning of Christian Education.

Auxiliary for Saskatoon Seminary Organized

ON the eve of the thirtieth anniversary of the *Lutheran College and Seminary, Saskatoon, Canada*, it was announced that a Women's Auxiliary for the seminary had been organized with an initial membership of 140 women. The need of such an organization has been apparent to many for some time, and now through the energetic efforts of the committee appointed by the Rev. A. Goos, president of the Manitoba Synod, it is an actuality.

The organization meeting was held the afternoon of October 13 at Trinity Church, Saskatoon, under the capable direction of Mrs. A. Goos, who had been appointed president of the organizing committee. The secretary pro tem was Mrs. M. Ruccius of Valbrand, Saskatoon. In order that a clearer understanding of the work of such an organization might be gained, Mrs. N. Willison gave a resume of the work of a similar auxiliary functioning on behalf of the Waterloo College and Seminary. A constitution was adopted, a

copy of which is to be sent to all local auxiliaries in the Manitoba Synod. The appointed officers were elected to the executive committee, with the Edmonton society to elect the secretary.

The officers are Mrs. A. Goos, Saskatoon, president; Mrs. Laubenstein, Winnipeg, vice-president; Miss Elfriede Goos, Saskatoon, treasurer. Conference representatives on the executive committee are as follows: for Saskatchewan, Miss C. Sauer, Edenwold; for Alberta, Mrs. A. Scheidt, Luseland, Sask.; the Manitoba representative is still to be chosen.

The willingness and desire of the women of the synod to be of help to the seminary may be seen by a glance at the districts represented—Edenwold, Markinch, Wheatwyn, Luseland, Stony Hill, Shellbrook, Langenburg, Bright-holme, Esk, Valbrand and Saskatoon all in Saskatchewan, and Inglis and Winnipeg in Manitoba, and Edmonton, Alberta, the latter two cities being 1,000 miles apart.

The boys of the seminary were enthusiastic when they heard of the organization of the auxiliary and have already benefited through the donation of a first aid kit, towels and sick room supplies.

That the men of the synod are also interested was shown when the Rev. G. A. Voellm of Luseland said that the Brotherhood of his congregation would be glad to co-operate with the newly formed auxiliary.

The thirty-nine women who attended were the guests of the Women's Missionary Society of Trinity Church for supper, which was served in the Oak Room of their new church. Following this they attended the thirtieth anniversary celebration at the seminary.

The executive committee is looking forward to the organization of many local auxiliaries, to meeting the needs of the students, and to the next synodical auxiliary meeting which will take place at the same time as the synodical convention.

ELEANORE GILLSTROM.

IN MEMORIAM

Mr. W. B. Rhyne of Cherryville, North Carolina, a graduate of Lenoir Rhyne College and a member of the Board of Trustees, has established a fund of \$15,000. This will be used in erecting on the college campus an infirmary in memory of his son, W. B. Rhyne, Jr., who died May 16, 1943, just as he was completing the first year in our Southern Theological Seminary at Columbia, S. C.

Mr. and Mrs. W. B. Rhyne both belong to families long interested in the advancement of Lenoir Rhyne College.

Wittenberg College, Springfield, Ohio

began its ninety-ninth academic year and its fourth wartime semester with an enrollment of 64 men and 238 women. The students began their work September 1 under a newly-adopted program, accelerated to meet the needs of those who desire to complete their college work in less than four years.

Along with the customary college program, Wittenberg continues its Army Training School for approximately 700 Air Corps Cadets. Under this training program, the cadets receive approximately five months of training. Each month a group arrives to begin training.

The war has made a number of changes on the campus, and it has also provided many new activities for the students. This was the first year in many years that the "Fighting Lutherans" were without a football team. Wittenberg, however, has a small but promising basketball squad which has already begun practicing.

Outstanding in wartime projects on the campus is the Soldier-Student Insurance Fund sponsored by the Wittenberg Women's League. This is to provide former Wittenberg men, who left their college work to serve the armed forces, with a fund from which they may borrow money at no interest if they need financial aid in completing their education at Wittenberg after the war.

The Home Economics Club on the campus has recently furnished and opened a lounge in Blair Hall for use by the Air Cadets in entertaining their friends and families.

At the beginning of the school year the students opened a bond and stamp booth in Recitation Hall. Although no quota was set and buying has been purely on a voluntary basis, by November 1, sales totaled more than \$1,500.

A service flag, having 1,091 blue stars for Wittenbergers now in the service and fifteen gold stars, was presented at the second college convocation by Arrow and Mask, honorary women's organization on the campus. The flag has been hung on the north wall of the chapel. On the south wall is the service flag from World War I.

Prof. John Thomas Williams, newly-appointed head of the Music School at Wittenberg, chose seventy-one choir singers for the a cappella choir. A number of concerts have been planned for the year.

Several persons have been added to the faculty and staff of Wittenberg this year. Dr. T. H. Lehman of Winnipeg, Manitoba, Canada, comes to Wittenberg

this year as Greek professor. He was formerly pastor of Trinity Church in Winnipeg. Mr. Foster Harmon is serving this year as part-time instructor in the field of dramatics. Before coming to Wittenberg he was in the dramatics department of the University of Indiana.

Although the students' activities are somewhat curtailed because of the war, still there is much life and activity on Wittenberg campus. In his welcome to new and returning Wittenbergers at the beginning of the ninety-ninth year, President Rees Edgar Tulloss said, "Our numbers are fewer, but our spirit can be better than ever. In the intimate relationship between teachers and students in small classes, we should in happy comradeship achieve exceptional results."

The second semester of the academic year 1943-44 begins January 4. New students may also enter May 1, June 12, July 17, or August 30.

PHILIP B. LOTTICH.

Pastor Burkholder Honored

LARGE congregations attended the services in the Lutheran Church at Greencastle, Pa., October 31, when Sunday school and congregation united in honoring the Rev. and Mrs. H. B. Burkholder on the completion of twenty-five years of service in their midst. Dr. M. R. Hamsher, president of the Synod of Central Pennsylvania, who was a roommate of Mr. Burkholder at Gettysburg College, was guest speaker at the morning service. He emphasized the thought of pastor and people sharing talent and ability and working in happy and effectual co-operation in the interests of the Church. The pastor and his wife were presented with \$312, and Mrs. Burkholder received twenty-five large white chrysanthemums, both gifts expressive of the congregation's appreciation of their work in the community.

Mr. Burkholder delivered the address in the evening, entitled "Through Twenty-five Years." He paid tribute to the co-operation of the congregation and its organizations, and presented statistics relating his pastoral work, a summary of which showed 247 infant baptisms; 695 members received; 82 marriages; 424 funerals; 721 catechumens enrolled; \$154,804 expended through the general fund and \$54,749 for benevolence. Included in the expenditures was \$45,000 for a new Sunday school building, the remodeling of the church, and the purchase of a property adjoining the church. However, the congregation is now clear of all indebtedness.

The services of the day were enriched by the music of the two choirs.

Flashes from Florida

PARISH EDUCATION MONTH PROVES EFFECTIVE IN FLORIDA

By W. E. PUGH

PARISH Education Month was observed in September by *Trinity Church, Jacksonville*, in a week's conference on the theme, "Christian Growth." Topics used: Measuring Ourselves; What About Our Sunday School? Our Auxiliary Organizations; A Definition of Stewardship by a Layman; Our Young People. Friday evening was featured by a congregational luncheon under the supervision of the Luther League. In its effort to be helpful, "Open House" is observed each Sunday afternoon and evening, and a supper served to men in the armed services and others attending. Several of the men in the services have been taking a leading part in the work of the young people. Many of them express their deep appreciation of what the Lutheran Church is doing in behalf of them and always express regret when they are transferred. In recent weeks several service men have been baptized by the pastor, Dr. W. E. Pugh, and received into membership of the church.

Parish Education Month was observed in a special manner by *Resur-*

rection Church, Daytona Beach, the Rev. Roy T. Troutman pastor, and officers and teachers of the Sunday school were formally installed at The Service. A nursery department for the care of small children has been established.

Fifty Years

marks the time that has passed since Dr. George F. Snyder was licensed to preach the Gospel, and next year he will observe the fiftieth anniversary of his ordination. Dr. Snyder, pastor of Memorial Lutheran Church, St. Augustine, ministers to a number of Lutheran men in the armed services, and tourists, as well as a congregation that keeps alive the Lutheran faith in the "Ancient City."

Certificates were issued to thirty-five pupils of *St. John's Church, Hollywood*, who had done faithful work in a decidedly successful vacation church school. St. John's also serves men in training at the two large military schools in Hollywood whose presence brings encouragement to the congregation. The Rev. N. D. Yount is pastor.

St. John's Church, Jacksonville, C. F. H. Krueger, D.D., pastor, has appealed to the congregation for War Bonds to be used for the liquidation of an \$1,800 property indebtedness and has met with gratifying results. The congregation will be free of debt in a few months. A considerable sum of money is already in hand for the construction of a new church to be built as soon as the war is over.

The Rev. George F. Hart, *St. Mark's, Jacksonville*, held a series of services, preaching twice each day for a week, at *Bethlehem Church, in Columbia County*, near Lake City, in October. This, the oldest Lutheran church in Florida, has for some time been vacant. Located about twelve miles south of Lake City on U. S. Highway 41 in a prosperous farming community, the parish owns a recently renovated parsonage and an adequate and well-kept church building. A number of its members have moved away, some of them to Lake City. Many of the latter would support a mission in that city which could be made a part of the Bethlehem Parish. It is the hope of these faithful Lutherans of Columbia County that soon they may have a permanent pastor on the field.

The Rev. Thomas J. Daly, Holy Trinity, Miami, reports that for the year attendance at church services and the communicant membership have about doubled. Accessions included 12 adult baptisms, 21 confirmations, 51 letters of transfer, and one by reinstatement. Holy Trinity is now looking for a suitable house to purchase for a parsonage.

Mortgage Burned

It was a happy day for *Grace congregation, Lakeland*, Dr. William E. Wheeler pastor, when on October 17 a service was held and the mortgage was burned, indicating that all indebtedness on church property has been paid in full. President Henry V. Kahlenberg of the Synod of Florida preached the sermon. Letters from former pastors expressed their joy and gratitude to God that the congregation is now free to release its full strength in unhindered service in the community and in the Kingdom.

Milwaukee Highlights

By A. G. STREICH

The Ministerium (U. L. C.) of Milwaukee held a special Reformation Service on the afternoon of October 31 at the Church of the Redeemer, A. A. Zinck, D.D., pastor. R. R. Belter, D.D., president of the Wartburg Synod, delivered the address. Although weather




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NEW PICTURES

Footlight Glamor (Col.). Arthur Lake, Penny Singleton. *Comedy*. Life at the Bumsteads becomes hectic when Blondie tries her hand at amateur theatricals.

Comedy based on popular comic strip is somewhat better than previous items in series; still, rather awkward, naive. *Fair of kind*. M, Y, C.

Guadalcanal Diary (Fox). Wm. Bendix, Richard Jaekel, Lloyd Nolan. *Drama* of months-long campaign of marines on Guadalcanal, mainly in terms of experiences of one particular unit.

Told almost in documentary fashion, this is an *effective* re-creation of actual events as related in book of same name. Gory details are not slighted, and result is

conditions were unfavorable, the attendance was good.

Under the auspices of the Southeastern Division, Wisconsin District, American Lutheran Church Brotherhoods, *Ralph H. Long, D.D.*, executive director of the National Lutheran Council, spoke at the Milwaukee Auditorium at a special Thanksgiving service Sunday afternoon, November 21. A large crowd gathered to hear his message on "A Christian Thanksgiving for American Christians."

November 28 *Pentecost Lutheran Church* held a rededication service after their church had been beautifully decorated and new church lanterns added. These lanterns were presented as memorials. *R. H. Gerberding, D.D.*, president of the Synod of the Northwest, preached the sermon at both morning services and assisted the pastor, the Rev. A. G. Streich, in the administration of Communion. In May this congregation will celebrate its

probably an approximation of what daily life was like. Avoids heroics. M, Y.

The Iron Major (RKO). Pat O'Brien, Ruth Warrick. *Biography* of famous football coach, including service in trenches during first world war.

Lacks sparkle and conviction of film life of Rockne, also played by O'Brien, but is a *human*, appealing picture, with plenty of football sequences for sports fans. M, Y, C.

The Russian Story. (Compiled from various Soviet films of past twenty years.) *Drama*. Cuttings from famous films show Russia's struggle against invaders from ancient times through revolution to present war. Commentator speaks to give unity to whole.

Some of the sequences are from the most famous films, artistically speaking, of all times, but cutting permits only brief glimpses. Cumulative effect here is violence, horrors, bloodshed. *Informative*. M.

**The Silent Village*. (British Ministry of Information.) *Documentary*. Villagers of Welsh mining area re-enact tragedy of Lidice as it might have happened to them.

Far more moving and impressive than the many other elaborate melodramas which have been based on theme. Picture of everyday life in village is beautifully, vividly done. M, Y, C.

True to Life (Par.). Mary Martin, Victor Moore, Dick Powell, Franchot Tone. *Comedy*. "Soap-opera" radio writers, at loss for ideas, put zany antics of real-life family on air with hilarious—and romantic—results.

What happens is not "true to life" by any means, but in tradition of serials it purports to burlesque. Along the way, however, *good comedy* of "You Can't Take It With You" nature results. M, Y.

"M" means "may appeal to mature audience"
"Y" means "may appeal to youth"
"C" means "may appeal to children"
* means "outstanding for family"

twentieth anniversary. The past two years a large reduction has been made in the indebtedness and in 1945 it hopes to be debt free. In the past ten years the congregation has increased its total benevolences from \$414 to \$2,567.

PASTORAL CHANGES

The Central Observer, official monthly bulletin of the Synod of Central Pennsylvania, reports the following changes of pastorates:

The Rev. James E. Bristol, pastor of Grace Church, Camden, N. J., resigned this pastorate, effective November 30.

The Rev. Robert C. Klingensmith, pastor of St. Matthew's Church, Catawissa, Pa., resigned November 15 to become pastor of Immanuel Church, Williamstown, Pa.

The Rev. R. R. Richard has accepted the call to become pastor of the Shanksville Charge, effective December first.



"Peace on earth and good will",
Souls that are gentle and still
Hear the first music of this
Far off, infinite bliss—

—Edwin Arnold ("Yuletide")

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Midwest Miscellanies

SILVER JUBILEE OF MIDWEST SYNOD'S W. M. S.
Dr. Neumann's Service to the Church Appreciated

By MARTIN SCHROEDER

WHAT happens when a popular convention is invited to meet with moderate-sized congregations was experienced October 13 and 14 by Zion Church near Emerald, Nebr., and their pastor, the Rev. A. Duis, as they were hosts to the twenty-fifth anniversary convention of the Midwest Women's Missionary Society. A week before the day set, Pastor Duis raised the SOS signal for his congregation that they would be swamped, so fast were announcements rolling in. People who had accommodations for two delegates were asked to take four, the pastor himself putting up nine within the limits of a country parsonage. For a remaining overflow, the city of Lincoln was not too distant to provide shelter for the night. In the end things worked out to everyone's satisfaction, the hosts receiving the thanks of all.

After the opening Wednesday afternoon by the president, Mrs. Carl Goldenstein of Hanover, Kansas, Mrs. Arthur Lostroh extended the welcome in behalf of the host congregation, to which Mrs. William Pfeiffer of Scribner, Nebr., gave the response.

Miss Dora Johannsen's treasurer's report was of special interest. This year's income came to \$3,036—quite a sum when compared with the less than \$100 yearly income at the beginning of this organization, when but three struggling societies met for mutual encouragement. The total received during this quarter century is \$43,000, or an average of \$1,720 a year.

Apart from the formalities of an opening session there was a book re-

port by Mrs. Wallace Wolff of Hooper, Nebr., "For All of Life," and the Rev. and Mrs. Werner Welchert of Lanhams, Kansas, presented a musical selection. The report on the Roanoke national convention was given by Miss Johannsen of Bennington, Nebr., Mrs. Hugo Welchert of Hooper, Nebr., and Mrs. George Swanson of Bloomfield, Nebr. Dr. O. W. Heick of Ellis, Kansas, preached at the evening service, using as his theme, "Jesus' Answer to John in Prison." Devotions preceding each session were shared in by Pastors Otto Spehr, Jr., Diller, Nebr.; Walter Rowoldt, Northboro, Iowa; and Kenneth DeFreese, Wayne, Nebr.

The Anniversary Luncheon

Thursday noon was reserved for the twenty-fifth anniversary luncheon, with the president of synod, the Rev. H. Goede, as toastmaster. "Our Garden of Missionary Endeavors," was the theme. The speakers were, the Rev. A. Duis, Mrs. C. Goldenstein, Mrs. G. Swanson, Mrs. S. DeFreese, Fremont, Nebr.; Mrs. H. O. Rhode, Bloomfield, Nebr.; Mrs. M. Ritzzen, Fontanelle, Nebr.; Mrs. F. Rabe, and Mrs. M. Schroeder, both of Lincoln. These last five could reminisce on their services rendered during the earlier years, of whom again Mrs. Rabe and Mrs. Schroeder could speak of what took place at the organization meeting in 1918. The other two pastors' wives who helped in starting this work, the late Mrs. Christian Sick and Mrs. Ernest Walter, having gone to their reward, were not forgotten.



In Attendance at the Silver Jubilee Convention of the Midwest Synod's Women's Missionary Society

Visiting representatives were heard Thursday afternoon; Pastor and Mrs. Warren Churchill of Bennington, Nebr., gave a musical selection; and Miss Ruby Dunklau of Wayne, Nebr., reported on the book, "We Who Are Americans."

The election of officers brought these results: President, Mrs. C. Goldenstein; vice-president, Mrs. Hugo Welchert, Jr.; secretary, Mrs. L. Busboom, Emerald; treasurer, Mrs. A. B. J. Lentz, Louisville, Nebr., and statistical secretary, Mrs. E. Walter, Hastings, Nebr.

Thursday evening was set aside for an "informal gathering" with Pastor Churchill as song leader and Dr. M. Ritzen of Fontanelle as toastmaster. Speakers were Dr. E. Walter of Hastings, Nebr., who has been present at almost every annual convention, including the organization; he was followed by Pastor H. O. Rhode of Bloomfield, a former missionary; Dr. Heick; and Miss Bertha Koenig, who is home on furlough from the Africa mission field.

Transfer to Iowa

The Rev. G. K. Mykland, for seventeen years pastor of Scherer Memorial Church, Chapman, Kans., has accepted a call to Elkader, Iowa, a Wartburg Synod congregation. He served for two years as president of the Kansas Synod and was always active in behalf of the rural church. Mrs. Mykland, also a leader in church work, served for two years as president of the synodical Women's Missionary Society. Iowa is fertile soil for rural enthusiasts.

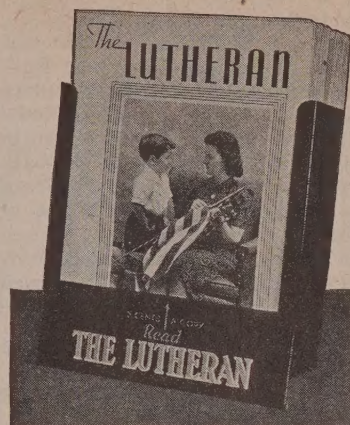
October 31 the Church of the Good Shepherd, Lindy, Nebr., celebrated the first anniversary of their organization as a church with a pastor of their own. The offerings of the day were added to the building fund. This mission is a combined project of Midwest Synod and the Women's Missionary Society. The Rev. Lorin J. Wolff, missionary pastor, speaks of the past as "a good year," and adds in his bulletin, "There is a future for our church" and "This community needs our church."

St. Mark's Church, Kansas City, Mo., Dr. Andreas Bard, pastor, is (to this writer's knowledge) the first Lutheran church west of the Mississippi to provide kneeling facilities to its worshipers besides the bare floor. New kneeling cushions were used for the first time on World Communion Sunday. The invitation, "Let us humbly kneel," in churches thus equipped assures greater ease to worshipers in obeying the admonition. There should be more of them; and why not?

Dr. Neumann Retires

After forty-five years of uninterrupted service as manager of the Lu-

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NEW YEAR RESOLUTION!

RESOLVED—That this congregation, recognizing the importance of having its members informed, will make copies of "The Lutheran" available AT THE CHURCH during 1944, by the installation of the 'Silent Salesman' Display Rack, because a well-informed membership will mean a strong congregation.

SOME INSTALLATIONS DURING 1943

Pittsburgh, Pa. First, A. J. Holl, D.D.	Chester, Ill. Peace, O. M. Meyer
Buffalo, N. Y. Atonement, Hugo L. Dressler	Minneapolis, Minn. St. Mark's, John G. Simmons
East St. Louis, Ill. First United, L. R. Lechler	Omaha, Nebr. Luther Memorial, W. F. Most
Albany, N. Y. St. John's, Theo. O. Posselt	Middletown, Conn. St. Paul's, Robert A. Heydenreich
Wilmington, Del. Holy Trinity, James F. Kelly	Washington, D. C. Reformation, Oscar F. Blackwelder
Enola, Pa. Zion's, Hiram W. Trostel	High Point, N. C. Emmanuel, F. L. Conrad
Hagerstown, Md. St. Mark's, Roy L. Sloop	Hatfield, Pa. Grace
Toledo, Ohio. Glenwood, A. E. Bell, D.D.	Sellersville, Pa. St. Michael's, Ralph Kerstetter
Northampton, Pa. Holy Trinity, Ralph R. Hartzell	Lancaster, Pa. Advent, James Harrison
York, Pa. Messiah, Wm. A. Janson	Platteville, Wis. First English, R. R. Doering
Stoystown, Pa. Grace, John D. Foerster	Indianapolis, Ind. First United, Olen A. Peters
Wapakoneta, Ohio. First, Geo. F. Weissling	Reading, Pa. Grace, A. C. Schenck, D.D.
Whitedish Bay, Wis. Bayshore, Paul E. Bishop	New Kensington, Pa. Bethesda, Frank R. Morton
Rockwood, Pa. St. Luke's, H. G. Hohman	Collingswood, N. J. St. Paul's, S. H. Rudisill
Friedens, Pa. Friedens, Martin F. Foutz	

"Transfiguration Church has been selling THE LUTHERAN every Sunday for over three years. All copies are sold nearly every Sunday, and often it is necessary to send for extra copies. I know that people are helped by reading THE LUTHERAN, because frequently they refer to items in it, or ask for further information."—Rev. Howard A. Kuhnle, Pastor, Rochester, N. Y.

It Will Work in Your Church Too. Give It a Trial!

theran Literary Board, Burlington, Iowa, R. Neumann, D.D., Litt.D., of Carthage, Ill., has relinquished his office to Dr. R. R. Belter, his successor as pastor of Bethany Church at Burlington and president of the Wartburg Synod. Dr. Neumann had served Bethany for more than thirty years prior to occupying a professorship at Carthage College. The Lutheran Literary Board is the joint property of the Wartburg and Midwest synods and was started in the 90's to supply the special needs of German Lutheran newcomers, served by the General Synod, who were then settling the middle west in large numbers. During this nearly half century,

Dr. Neumann has contributed to Lutheran literature various original works and many translations of books from the homeland of Martin Luther. Serving a church of more than 1,000 members, writing, managing the book business, publishing *Zionsbote* up to the time of its merger with the *Lutherischer Herold*, and serving as president of his synod, were all major accomplishments which the church now duly acknowledges.

Steadfastly at his side in the business for 41 years was Miss Clara M. Vollmer. Daughter of one of the founders of Bethany Church, helping in the new store while still in high school and com-

mercial college, the Lutheran Literary Board and Miss Vollmer grew up together. With the expanding business her responsibilities increased and finally led to her being named and empowered as assistant manager. At synodical meetings, presiding with her cheerful personality over book displays and garnering new business, Miss Vollmer was always a welcome guest. Her personal acquaintanceship and business relations with pastors of various Lutheran synods seemed to be boundless. To both Dr. Neumann and Miss Vollmer this column wishes to express the Church's high esteem for their many years of service.

How is this for Marathon membership? At the 75th anniversary of *St. Mark's Church, Atchison, Kansas*, the Rev. Vance Baird pastor, a pageant depicting the important events in the history of the church was presented. Participating in it with younger members were A. B. Zimmerman and B. D. Zimmerman, who as contractors built the original chapel in 1888, and they were members of the church long before that.

125th Anniversary at Zion, Whitemarsh, Pa.

ZION CHURCH at Whitemarsh, Pa., the Rev. Luther Hocker pastor, celebrated its 125th anniversary October 17. Dr. Abdel Ross Wentz, president of Gettysburg Seminary, preached the sermon.

At a Community Service October 21, two addresses were made: the first by Mr. Belding B. Slifer, who reviewed the minutes of the council from 1818 to 1895, which in those days was the Union Church of Whitemarsh (German Reformed and Lutheran); the second by the Rev. Paul E. Schmoyer, pastor of St. Paul's Evangelical and Reformed Church at Fort Washington, Pa.

Zion has a property valued at \$85,000, free of debt, and joint ownership of about six acres of cemetery property, and an endowment, much of which is for perpetual care of burial lots, amounting to \$37,500.

The souvenir booklet, published for the occasion, featured exterior and interior pictures of the present church, an historical sketch, compiled by Mr. R. Y. Pullinger, a list of twelve living communicants who united with Zion at least fifty years ago, a page dedicated to Zion's men in the armed forces and the sixty contributors to the endowment of the church. Zion's Brotherhood, meeting monthly since 1913, printed the booklet at their expense—a token of their interest and affection for the church.

The historical exhibit proved a pop-

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ular visual aid in the educational program of the celebration. In the center was an old silver Communion Service, and grouped about it was the old pulpit Bible and an old liturgy book and Dr. Sheeleigh's "Lutheran Sunday School Herald," the first general paper "For All the Children and Youth in Family, School and Church." Several relics added interest in the exhibit. One was the old pulpit hour-glass, whose sands require 145 seconds to pass. Another was a Magic Lantern Exhibition children's ticket (fifteen cents) dated December 29, 1870. Photographs of the original church building also were still at hand, although considerably faded.

The Lutheran pastors of the Union Church from 1818 to 1895 were: John C. Baker, Benjamin Keller, C. W. Schaeffer, Frederick R. Anspach, William H. Smith (Henry Haverstick and Luther E. Albert supplied in 1852), William M. Baum, David Swope, Benjamin C. Suesserott, Lewis Hippee, Edward J. Koons, George Sill and Mathias Sheeleigh, D.D.

The pastors of Zion Church since 1895 are as follows: J. Eugene Dietrich, D.D., W. F. Hersh, C. E. Smith, and M. Luther Hocker since 1921.

Ten neighboring ministers were in the chancel at the Community Service, and at the social hour following the service brought their greetings; 146 members and friends signed the special guest book. M. LUTHER HOCKER.

CONGREGATIONS

Chicago Heights, Ill. Trinity Church, the Rev. J. Bannen Swope pastor, completed a successful campaign to wipe out the indebtedness on the church. Sixty-three visitors in two days received \$4,000, which pays all mortgages.

Columbia, S. C. The Rev. L. Ralph Tabor, pastor of Luther Memorial Church, Washington, D. C., was the preacher at the annual joint Reformation Service held Sunday evening, October 31, by the Lutheran churches of Columbia, S. C.

The Rev. Karl W. Kinard of Columbia, president of the Synod of South Carolina, was the guest preacher at the special Preaching Mission held at the Church of the Reformation November 7-12. This was sponsored by the men's organization.

Des Plaines, Ill. The new parsonage of Trinity Church, the Rev. E. A. Wendt pastor, was dedicated Sunday afternoon, October 10, by Dr. Armin G. Weng, president of the Illinois Synod.

Oberlin, Pa. Several months ago Salem Church, the Rev. Robert C.

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Benner pastor, dedicated an alms bason and sanctuary bracket which were gifts of the Ladies' Aid Society, also an altar Service Book on October 17. The exterior woodwork of the parsonage was repaired, the church and parsonage were painted, and the heating system of the church was completely renovated. A final payment of \$792 was made for these improvements.

Park Ridge, Ill. St. Luke's Church, Dr. Walter D. Spangler pastor, recently engaged in a campaign to raise \$5,000 for necessary repairs to the beautiful and spacious church plant. The towers need to be rebuilt in part and other work needs to be done to put this property in good condition.

Stanley, Va. St. Luke's congregation observed the fiftieth anniversary of its

present house of worship with a service October 10. The pastor, the Rev. H. Carl Schlotzhauer, preached in the morning. The historical sketch of the congregation was read by Mr. M. A. Getz. Several new memorial windows were dedicated. One of them was the gift of the parents of the sons of St. Luke's who are absent on duty with the armed forces.

Waynesboro, Pa. A Union Reformation Service was held in the Lutheran Church, Waynesboro, of which B. Clinton Ritz, D.D., is pastor, on the evening of October 31. About 850 persons were in attendance. The guest preacher was Charles E. Schaeffer, D.D., of Philadelphia, Pa., a member of the Evangelical and Reformed Church, which, with the Presbyterian Church, participated in the service.

A letter to the Altruist Class



NATIONAL LUTHERAN COUNCIL
SERVICE COMMISSION

The Altruist Class.

Hi, fellows! Thanks for the birthday cards you sent me and also for the Christmas package which I will not open until Dec. 25.

It's swell of you to remember your ex-teacher as you have. You know, out here we like to feel that we're fighting for the right to have churches and Sunday schools and things like that. When you tell me of the work the Altruist Class is doing I feel good, for I know you are maintaining the things we're fighting to preserve.

Give your new teacher the same considerate cooperation you gave me.

Regards to all,
Bill Smith

Sunday School Organizations Please Note:

"Give your new teacher the same considerate co-operation..."

That's what Bill Smith, who may have been a teacher in your church school, takes time to say from way out there, wherever he is.

Bill's been away for many months now, but he hasn't forgotten the Sunday school class which he taught for six years. Recall how he went to teacher training courses and studied texts on teaching so he'd be able to give that group of 12-year-old boys the best he had? Even out there he thinks of them and urges their co-operation with the new teacher.

Bill doesn't think for a minute that the Sunday school organization of his church might not be giving that new teacher all the co-operation it can. The new man was pressed into service hastily when Bill left. He hadn't the training or preparation other teachers had, yet he's meeting new situations occasioned by these times. It's up to the organization to see that he gets every possible aid.

Outstanding among these aids is the *Parish School Magazine*, which should be in the hands of every teacher, officer and superintendent.

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